

Bible - Appendix 3
THE WHOLE
FAITH *and* DUTY
OF A
CHRISTIAN;

Methodically EXPLAIN'D

In the Words of SCRIPTURE.

By WILLIAM STEVENSON, D. D.

THE THIRD EDITION. K

With a PREFACE; shewing, that there is more *Unity* of Belief among *Protestants*, than among *Papists*; and a much safer Way to Salvation.

For as much as many have taken in hand, to set forth, in order, a declaration of those things, which are most surely believed among us; even as they deliver'd them unto us, which from the beginning were Eye-witnesses, and Ministers of the Word; it seemed good to me also, having had perfect Understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus; that thou mightest know the certainty of those things, wherein thou hast been instructed. Luke i.

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MDCCLVII.

THE WHOLE
OF A
CHRISTIAN

THE TOWN OF
WILMINGTON
IN THE WINDS OF SEVERITY
MILWAUKEE
THE TOWN OF



There was no more time to lose, so I went to the
 station at 10:15, where I found a car waiting for me.
 I got in the car and drove to the house of the
 man who had been with me at the station. I found
 him sitting on the porch, looking at the paper.
 He saw me and came out to meet me. He was
 very friendly and showed me to the room I was
 to stay in. He then went back to his paper.
 I sat on the bed and looked at the door.
 I was alone in the room. I was very nervous.
 I was alone in the room. I was very nervous.

E. THURGOOD
JAMES H. BROWN
A. J. BROWN



P R E F A C E.



IN the following Sheets I have explain'd the Principles of our holy Religion, in the *wholesome Words* of Scripture, ranged and connected under proper *Heads*; because, when several Passages relating to the same point of Doctrine, or Duty, are view'd together, they give a light each to the other, and make a stronger Impression than particular Texts can do when consider'd alone. I believe every-one will agree, that I have fully represented the *Whole Duty* of a Christian: tho' some will doubt, perhaps, whether all the Articles of our *Faith* are here sufficiently explain'd. As to which I must beg leave to say, that, as the Expressions of the Sacred Writers carry a greater Weight and Authority in them, (and consequently have a more powerful influence on the Mind) than any other; so I freely own, that I never found the Christian Faith so well explain'd in any System or Creed, as in the Holy Scripture. Indeed it ought to be reckon'd a first Principle among all Christians, that no Man, or Set of Men whatever, can speak of divinely-reveal'd Truths in fitter language than the inspired Writers have used. The Word of God ought to be our only Rule and Guide in all Points both of Faith and Practice. And if any important Doctrine be obscurely deliver'd there, after the several Passages relating to it have been duly compar'd; whence can we have any further light? From the *Fathers*; or from *General Councils*? Tho' these may be of some Use to the Learned, they can be of no Service to the generality of Christians; for whose Perusal the Scriptures were composed, as well as for others. "Let common Christians, therefore, be content with every Article in its *native Simplicity*, as laid down *in Scripture* for edification of the Faithful; and not as it appears *in controversial Books*, or *Confessions*, with all its Armour about it, for the Conviction or Confusion of Gainfayers*." And let all consider, how dangerous a thing it is to corrupt the true Faith, either by *adding* to it, or *taking away* from it. For it was not against Those only who deny any prime Article of

* See the Importance of the Doctrine of the Holy Trinity asserted: by Dr. Walsingham, p. 28.

Christian Doctrine, that St. Paul pronounced a severe *Anathema*: but against such likewise as corrupt the Gospel-Faith by *adulterous mixtures*; by imposing upon others false or doubtful Opinions as things necessary to Salvation: as the Church of Rome has done in many instances; *teaching for Doctrines, the Commandments of Men*; and enforcing the belief of her monstrous Absurdities, by all the Terrors of Disgrace, Persecution, and Torture. This is really preaching *another Gospel*, (because it is establishing other Terms of Salvation, other Doctrines as necessary to be believed,) than Christ and his Apostles publish'd. In vain doth the *Romish* Church retort this Charge upon ours, for receiving the *Three Creeds*: seeing we do not receive them as *Authoritative* Interpretations of Scripture, which every one is bound to believe, whether he judgeth the Doctrine they contain to be reasonable, or not: nor do we reckon them the Standards of Christian Belief, according to which the Scripture ought to be interpreted: but we explain the Creeds, by Scripture; and *therefore* receive them, *because* we find that the general Truths they contain may be proved by most certain Warrants of Holy Writ. * “ It is a horrible Misrepresentation of the “ Case (as the learned Dr. *Waterland* candidly owns,) to pretend as if we taught that *the eternal Interest of every Plowman* “ *or Mechanick hangs on his adjusting the sense of the Terms* Nature, Person, Essence, Substance, Subsistence, Coequality, Coessentiality, and the like. No; those are *technical Terms*, most “ of them, proper to Divines and Scholars: and not only *Plowmen* “ *and Mechanicks*, but very great *Scholars* too, lived and “ died in the conscientious Belief of the Doctrine of the *Trinity*, “ long before any of those *Terms* came in. † God forbid that “ all the nice *Distinctions* and *Definitions* of the Schools, about “ *Essence, Subsistence, Personality*, about *eternal Generation* and “ *Procession*, should be reckon'd among *Fundamentals* of our “ *Faith*. For tho' we understood *nothing* of these Matters, (as “ indeed we do not, and it had been happy if the Church had “ never heard of them;) yet if we believe the *Divinity* of each “ Person, we believe enough to understand the Doctrine of *Salvation*. ‡ We understand the *general Truths* concerning a “ *Father, Son, and Holy Ghost*: we understand the general Nature of an *Union*, and a *Distinction*: and what we understand, “ we believe. As to the *minute Particulars* relating to the *Manner*, or *Modus* of the Thing, we understand them not; Our “ *Ideas* reach not to *them*; but stop short in the *Generals*: as “ our *Faith* also does. For, our *Faith* and our *Ideas* keep pace “ with each other; and we believe nothing about *Particulars*,

* *Ibid.* p. 23.

† *Ibid.* p. 72.

‡ *Ibid.* p. 19.

“ whereof

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"whereof nothing is *revealed*, neither expressly, nor consequentially."

Our Assenting to the VIII. Article of *our Church* implies, that we believe the Doctrine of the *Trinity* in *general*, and the *Divinity* of *Christ*, as they are reveal'd in Scripture: but not that we mean to impose upon others the belief of every Proposition, and *minute Explication* of the general Doctrines contain'd in the *Athanasian Creed*, as Points without the belief of which *they cannot be saved*. The same learned Author has declared himself against such a rigorous interpretation of the damnatory Clauses: which (according to the *Rubrick* that was finally agreed upon by the Commissioners in 1689,) "are to be understood as relating to "Those only who obstinately deny the *Substance* of the Christian Faith." There is a great difference betwixt assenting to a Set of Propositions that we think are Consequences justly drawn from Scripture; and our imposing the belief of those Consequences upon others, as *necessary* either to *Salvation*, or to Christian Communion. In the first Case we act reasonably in admitting of just Consequences. In the other, we act injuriously and uncharitably, if we endeavour to impose any Opinion, as a Conclusion drawn from Scripture, upon such as do not perceive that Conclusion to be just. If *one* Consequence, or new Proposition, may be warrantably added to the *express* Doctrine of Scripture, as a Point *necessary* to be believed; *where*, and *when* shall we stop? Or how shall we know when we believe *Enough*? Whatever farther Explications of the Christian Faith may hereafter be thought necessary, or useful, they may still be called an *unfolding* of the *consequential* Doctrines *wrapt up* in the Apostles Creed. In fact, under the pretence of opposing Heresy, and preserving Unity of Faith, the *Romish Church* has, in her *General Councils*, declared some notions and practices that are grossly absurd, to be Articles of the Catholick Faith: by degrees she has led a great part of the Christian World into Idolatry, and many senseless Superstitions: and, in order to extirpate those she calls *Hereticks*, (because they oppose and reject her tyrannical impositions), she has establish'd a horrid *Inquisition*, which every honest good-natured Man must detest, as contrary to all the Laws of Justice and Humanity. I am unwilling to point out the chief Source of all this Error and Wickedness: and yet cannot but say, that most of these Mischiefs might have been prevented, if the Primitive Churches, in their publick Forms of Faith, had kept strictly to the Language of Scripture: and if, even in censuring Errors, they had not used unscriptural Phrases; especially such *metaphysical* Terms as are less plain, and therefore less proper, than the Words of Scripture. Seeing it is confess'd that the design of such *technical*

nical Terms as were mention'd before, is *not to enlarge our Views*; or to add any thing to our *Stock of Ideas*; it is not easy to imagine how they should be of any Service at all towards securing the Belief of the Doctrines that they are said to explain. However, seeing there has been no new Revelation made since the days of the Apostles; it is certain we can know no more, nor explain any Point of Doctrine better, than they have taught us in their Writings. It is true all Things are not reveal'd to us with the same Perspicuity: but then those Propositions that are *hard to be understood*, for that very reason, cannot be necessary to be explicitly believed: because we believe only what we understand: *our Faith and our Ideas keeping pace with each other*. And if *ill-instructed*, or *unstable* Persons will wrest obscure Things to their own destruction; themselves only are to be blamed. The plainest Texts may be perverted, as well as others; there being no Fence against the willful Folly and Perverseness of Mankind. But to deny People the free Use of the Scripture (as the Church of Rome does) because they may possibly wrest them; is just as reasonable, as it would be to deprive them of their Liberty in every thing else, for fear they should happen to abuse it.

The Evangelists who had * *a perfect understanding* and knowledge of all Things that Christ reveal'd, have, in their Gospels, set forth a declaration of those Things that were most surely believed among them; that we might know the certainty of whatever the first Christians were instructed in. St. Paul tells us that he † did not handle the Word of God deceitfully: that ‡ he kept back [or conceal'd] nothing that was profitable to his Converts; but declared unto them all the Counsel of God. He assures us that || *all Scripture given by the Inspiration of God, is [therefore] profitable for Doctrine, for Reproof, for Correction, and for Instruction in Righteousness; that the Man of God may become perfect, and thoroughly furnish'd unto all good Works*. Now seeing the Scriptures were written with this very intent, that we might know the Certainty of those Things which Christ and his Apostles taught their Disciples; it follows evidently, that by an attentive perusal of the sacred writings we may certainly know what those Things are (at least as to all important Points) that we are bound to believe, or practise. For, to affirm, as some do, that Scripture alone is not a Rule of Faith sufficiently plain, even in necessary Points; is in effect to say, either that the Holy Spirit cou'd not, or wou'd not (by means of the Sacred Penmen) express the Will of God so plainly, even in Things important, as to be understood; (which is an Assertion too shocking for any Christian;) or else, that those

* Luke i.

† 2 Cor. iv. 2.

‡ Acts xx. 20.

|| 2 Tim. iii. 16, 17.

great Truths which are delivered in Scripture with sufficient plainness, cannot however be *known* with any *certainty*, by sincere and attentive persons: which contradicts the express words of St. *Luke*; as well as the Common Sense of Mankind. The clearness of Scripture in all necessary Points, and its being a compleat Rule both of Faith and Practice, was unanimously asserted by the *Fathers*: who therefore recommended to all Christians a constant and careful perusal of the sacred Writings. I am aware that they insisted upon *Apostolic Tradition* too, in many Cases; and seem'd to lay a great weight upon it, as a convincing Proof of the Points they contended for. But these Points were seldom Doctrines of any *Importance*: but either some *Opinion* of little moment; as that of the *Millennium*; the unlawfulness of Oaths; and of eating Blood: or, some ancient *Fact*, or *Usage*; of which they thought a general Reception in the Church, was a sufficient Proof of its being an *Apostolical Tradition*: such as, using the Sign of the Cross in Baptism; Trine-immersion; a Lent-fast; giving the *Eucharist* to Infants; and the like. But when the *Fathers* pleaded *Tradition* against any ancient Heresy; by *Tradition*, they either meant the Apostolic Doctrine contain'd, and convey'd down, in the Gospels; (in which Sense, St. *Paul* himself uses *Tradition*, in his Epistles :) or, they meant the universal Consent and Testimony of the Christian World, publicly known by the antient Creed received in every Church; which comprehended those principal Truths of the Gospel that were reckon'd necessary to be believed by all. These Summaries of the Christian Doctrine, (which agreed in the main Articles, tho' they differ'd as to the Form, and Expression,) the *Fathers* often called, *Apostolic Tradition*; because those antient Creeds contain'd the true Doctrine of the Apostles; the very *same* Doctrine that is more fully and explicitly deliver'd in Scripture; and was universally received in all Churches. Now seeing the *Fathers* assert that the *Creed* alone contains *the whole Doctrine of Faith*;—the Faith *sufficient for Salvation*;—and that it was the *invariable Rule* to which all ought to conform; this shews evidently that they cou'd not doubt of the *Scripture's* containing all those important Truths that we are obliged to believe and obey. Nor can Papists reasonably desire any other *List of Fundamentals* than the *Apostles Creed*; seeing the Preface to the *Trent-Catechism*, calls it “a Profession of the *Christian Faith* and Hope; which the *Apostles* compos'd that there might be no *Divisions* among those whom they called to the *Unity of Faith*.” Since the belief of this Creed then is own'd to be a sufficient Bond of Unity as to Matters of Faith; let them no more upbraid us with our Differences in Opinion about Points of less moment: especially
 seeing

seeing they have more Disputes among themselves; and such too as they must acknowledge to be about Things of the utmost Consequence. All Christians receive not only the Apostles Creed, but all those Books of Scripture which by the general Consent of the primitive Fathers were acknowledged to be undoubtedly *Canonical*. So that we believe all the Truths of the Gospel; all its Precepts, Promises, and Threatnings; every Point of Doctrine and Duty, that is either *necessary*, or useful.

Such an Unity of Belief as this, is as great as can be expected in the present divided State of the Christian Church: nay it is as much as the Church of *Rome* itself can justly boast of. And since it is impossible to prevent a diversity of Opinions among Christians; they should be taught to set a higher Value upon those great Points of Faith and Obedience wherein they agree, than upon those lesser Matters in which they differ: that a way may at length be paved for uniting all into one *Communion*; that is, in a common Profession of those Articles of Faith, wherein all consent; a joint Worship of God, after such a way as all esteem lawful; and a mutual Performance of all those offices of Charity and cordial kindness that Christians owe one to another.

* If all would themselves be, (and be content that others should be,) in the Choice of their Religion, the Servants of *God*, and not of *Men*: if they would allow, that the *Way* to *Heaven* is no narrower than *Christ* left it; his Yoke no heavier than *He* made it; — that the belief of no more Difficulties is required *now* to Salvation, than was in the primitive Church; — that no *Error* is in itself *destructive*, and exclusive from Salvation *now*, that was not *then*: if instead of being zealous *Papists*, earnest *Calvinists*, rigid *Lutherans*; they would themselves become, (and be content that others should be,) plain and honest *Christians*: if all Men would believe the Scripture; and freeing themselves from Prejudice and Passion, would sincerely endeavour to find the true Sense of it, and live according to it: and require no more of others but to do so; and (not denying their Communion to Any that do so,) would so order their publick Service of God, that All who do so, might without Scruple, or Hypocrisy, or Protestation against any Part of it, join with them in it; — Who doth not see that (seeing all *necessary Truths* are plainly and *evidently* set down in Scripture,) there would of necessity be among all Men, unity of Opinion in all Things necessary; and (notwithstanding any other Differences that are, or could be,) unity of Communion, and Charity, and mutual Toleration?

* The Religion of Protestants a Safe way to Salvation: by Mr. Chillingworth. Ch. III. § 81.

“ * If Protestants be faulty in this matter, [*of usurping Authority,*] it is for doing it too much, and not too little. This
 “ presumptuous imposing of the *Sense* of Men upon the *Words*
 “ of God; the *Special Senses* of Men, upon the *general Words*
 “ of God; and laying them upon Men’s Consciences together,
 “ under the equal penalty of Death and Damnation; this vain
 “ conceit that we can speak of *the Things of God*, better than in
 “ the *Words* of God; this deifying our own *Interpretations*, and
 “ tyrannous enforcing them upon others; this restraining of the
 “ Word of God from that latitude and generality, and the un-
 “ derstandings of Men from that Liberty, wherein *Christ* and
 “ the *Apostles* left them; is, and hath been, the *only* Fountain of
 “ all the Schisms of the Church; and that which makes them
 “ [perpetual.]—Take away those Walls of Separation, and all
 “ will quickly be *One*. Take away this *Persecuting, Burning,*
 “ *Cursing, Damning* of Men, for not Subscribing to the Words
 “ of Men as the Words of God: require of Christians only to
 “ believe *Christ*, and to call *no Man, Master*, but Him only.
 “ Let those leave claiming Infallibility, who have no Title to
 “ it: and let them, who in *their Words* disclaim it, disclaim it
 “ likewise in their *Actions*: In a word, take away *Tyranny*
 “ which is the Devil’s instrument to support Errors and Super-
 “ stitions, and Impiety, in the several Parts of the World,
 “ which could not otherwise long withstand the Power of Truth:
 “ I say, take away Tyranny, and restore Christians to their just
 “ and full Liberty of *captivating their understanding* to Scrip-
 “ ture only: And as Rivers when they have a free Passage run
 “ all into the Ocean; so it may well be hoped that, by God’s
 “ blessing, universal Liberty thus moderated, may quickly re-
 “ duce Christendom to Truth and Unity.” Such an Unity of
 Belief in necessary Points, and of Charity and Mutual-forgiveness
 in all things, as this Author recommends, may be preserved
 among all Christians, amidst all their Differences. But an
 Unity of Forms and Circumstantials in Worship and Discipline,
 never obtain’d in the Christian Church: and *actual Communion* is
 not practicable among *distant Churches*; nor with *Any Church*
 that imposes *Sinful Terms* of Communion. This the *Romish*
 Church has done in the most domineering way; treating all o-
 thers as *Heretical*, for opposing her Errors; and as *Schismatical*,
 for separating from her polluted Worship. She triumphs over
 our *Divisions*; which her Emissarys have always fomented: and
 weakly urges against us, the *Unity* of her *Doctrine*, as one great
 Argument of its *Truth*: As if Millions of People who live un-

* *Ibid.* Ch. IV. §. 16.

der the Terror of an *Inquisition*, might not easily be united in *Error*, *Credulity*, *Superstition*, and a blind *Submission* to their impetuous Guides. But after all, tho' she pretends to a perfect Unity of Faith and Worship; it is really an Unity of Words and Forms, rather than of Sentiments: there being the very same Differences of Opinion among Papists, about Theological Points, that are among us. Nay they still keep up those Old Controversys that we have wisely dropt,—about the Divine *Decrees*, *Grace*, *Free-will*, universal *Redemption*, and *Perseverance*: All which are hotly disputed betwixt the *Jesuits* on the one Side; and the *Dominicans* and *Jansenists* on the other. They differ likewise about the *Merit* of *Good-Works*;—the Divine Institution of *Episcopacy*;—about the Degree or Sort of *Worship* that they think is due to the *Virgin Mary*;—about her *Immaculate Conception*;—and her having lived always free from *Sin*; and many other Points too tedious to be mention'd. But so unwilling is the Pope to disoblige either Party, that he thinks it more politick to tolerate these Disputes, than to determine them; tho' they occasion greater Animosity and mutual Aversion (one of the worst kinds of *Schism*) among them; than Our Controversys generally do. But there are still greater Divisions among them; not only about the Pope's *Supremacy*, which is thought to be the Center of their Unity; but about the Number and Authority of their *General Councils*, whose Decisions are reckon'd the *Standard* of their Belief; and even about that *pretended Infallibility*, which is supposed to be the *Foundation* and *Security* of their Faith. As to the Pope's *Supremacy*, it is disputed whether it be by *Divine Right*; or only by *Ecclesiastical Constitution*:—whether he has only a *Primacy* of Order and Authority, as *Patriarch* of the *Western Churches*; or such an *absolute Supremacy* as he claims over the whole Christian World:—Whether his Power be greater, or less, than that of a general-Council:—Whether an implicate Obédience be due to all his *Bulls* and *Decrees*; or if they are first to be examin'd and approved by provincial Synods, or Secular Judges, before they are obligatory:—Whether he be *infallible* in his Decisions:—and among those who believe his infallibility, it is disputed whether it extends to *Facts*, as well as to Points of *Faith*:—In fine, it is debated whether he has a Power of *absolving Subjects* from their *allegiance*; and disposing of States and Kingdoms, under pretence of a Prince's falling into Heresy, or Schism. In all these Points the *French Bishops*, and the Parliament of *Paris*, assert the Right of the King and the *Gallican Church*; and set such great limitations to the Pope's Power, as effectually destroy his *Supremacy*: for they declare him to be not only fallible, but *Subject* to Councils, and Ecclesiastical

cal Canons. Concerning Councils again, it is disputed among Papists, what makes a Council *General*:—by *whom* they ought to be appointed:—whether a Council *itself*, or the *Pope*, has the Power of proroguing, adjourning, or dissolving it:—whether his *Confirmation* of a Council be necessary to make it valid; or if its Decrees be obligatory without him. In different Councils, these Points have been differently determin'd. The Councils of *Constance* and *Basil* for ever establish't the Supreme independant Power of Councils over all Christians, even over the *Pope* himself; and subjected contumacious Popes to condign Punishment. But afterwards, the *Pope's* *Supremacy*, and *Superiority* over Councils were confirm'd in the fifth Council of *Lateran*; which several Councils were all approved by Popes: So that their contradictory Decisions equally Challenge the belief of every Papist. Among the *French*, and Others too, the Councils of *Constance* and *Basil*, are received as *General*; and all their Doctrine reckon'd *Sacred*. While in *Italy*, the Decrees of the very same Councils (about the *Subjection* of the *Pope* to Their *Authority*) are rejected as *Heretical* and *Scandalous*; tho' solemnly *ratify'd* by several Popes. Now amidst such Divisions and diversity of Opinions, and Decrees concerning the *Supreme Authority* in their Church, whose judgment can Papists safely follow? And where is their *Living Guide*, the infallible *Judge* to be found, that is to determine these Controversys? Here again a new Scene of Contention opens, both about the *Extent*, and the *Seat* of their supposed Infallibility. As to its *Extent*; Some confine it to Matters of *Faith*: Others extend it to all Points of *Worship* and *Discipline*. Nor can they agree where to fix this boasted Privilege. Some ascribe it to the *Pope* alone: Others to a *General-Council*: Others to the *Pope* and Council together. Some place it in the *whole Church* diffused throughout the World: And some in an *uninterrupted Tradition* of Doctrine, from the Apostolick Age, to the present. But this variety of Opinions about the Infallibility of their Church, (which is the very *Pillar* and Support of their Faith,) shews plainly that they know not where to find it; nor how to make it serviceable. So that if they really had this singular Privilege, it could be of no Use to them, for ending their Disputes: this single Controversy about their *Judge* and *Guide*, being itself the greatest Dispute of all; and such too as never can be determin'd. The most prevailing Opinion among them is, that a Council confirm'd by the *Pope* is infallible. But this should oblige them to receive the Council of *Syrmiun*; which they reject as *heretical*, tho' it was confirm'd by Pope *Liberius*. Whence it follows that even General Councils, tho' confirm'd by the *Pope*, may err; which destroys the most received Opinion among them concern-

ing their Church's infallibility. The same Consequence follows from the Decrees of the Councils of *Constance* and *Basil*; which tho' ratify'd by several Popes, were yet revers'd and contradicted by Pope *Leo*, and the Council of *Lateran*. So that every Papist is bound in conscience, either to believe (if he can) the contradictory Decisions of these Councils: Or, if he adhere to the Decrees of the *Lateran* Council, he is anathematized as a Heretick by those of *Constance* and *Basil*: And if he reject the Council of *Lateran*, he is Subject to its Anathemas, and excommunicated by the *Pope*. But which side soever he chuses, if the received Doctrine of his Church be true, he certainly falls into Heresy, by rejecting the Decrees of a Council confirm'd by a Pope; and received as *General*, by their Church. The only Thing that a Papist can be sure of in this Case, is, that Popes *alone* cannot be infallible, because Some have been *Hereticks* condemn'd and excommunicated:—that *Councils alone* cannot be infallible; it being confess't on all Sides, that they have *often* err'd:—nor can Councils confirm'd by Popes, be infallible; because such Councils have condemn'd and contradicted one another. Whence it follows that all the Romish pretences to an infallible Judge, and Guide in Controversys are equally groundless; and proved to be so by incontestable Facts.

Now seeing there are so many Disputes among Papists, even about Points that they must reckon of the greatest Moment, about the Pope's *Supremacy*; about the very *Rule* of their *Faith*; and the Infallibility of their Church, which is the Foundation of it; besides many different determinations of their eminent Doctors concerning Points of Belief, as well as of Worship;—Will any considerate Person chuse to renounce his own Judgment and Reason in matters of Religion, to follow a Church so divided and uncertain in every Thing?—Where he can have no solid foundation for his Faith; nor any sure way of knowing what her real Doctrine is. Perhaps he thinks her *Infallible*. But is *he* himself infallible in judging so? Since he must own that he *may* be mistaken in this principal Point of his Belief; he ought at least to examine the Grounds of his Perswasion; and be able to give a better reason for his believing his Church to be infallible, than her own *asserting* it: otherways he believes the most incredible Thing in Nature, without any Reason at all. I call the Infallibility of the *Romish* Church, *the most incredible Thing in Nature*; because we have all the certainty of *Demonstration*; the concurring Evidence of our *Senses*; the plainest Passages of *Scripture*; the Testimonys of the Primitive *Fathers*, and all the Truth of *History*:—I say we have all these Proofs, (which amount to the utmost Evidence and Certainty that is possible;) that the *Romish* Church

Church has *actually* err'd;—in the Doctrines of *Transubstantiation*; the *Adoration* of the *Host*, (or consecrated Wafer;) in her *Half-Communion*; her *Seven Sacraments*; *Purgatory*; the Pope's *Supremacy*; in giving *religious Worship* to *Saints*, *Images* and *Relicks*; and even *relative* Divine Worship to the *Cross*; in her shameful Traffick of *Indulgences*; and her performing all her *Offices* in an *unknown Tongue*, &c. Had she err'd in *one Point* only, That would have been a sufficient Proof that she could not be such an infallible Guide as she pretends. But seeing She has establish'd so many Errors, such *gross Corruptions*, in *Faith*, *Worship*, and *Discipline*;—after *all this*, to claim *Infallibility*, is (as Archbishop Tillotson rightly says of Transubstantiation; it is indeed) *facing down Mankind by the mere dint of Impudence*.

But tho' the Romish *Infallibility* is as self-evident a *Falshood* as *Transubstantiation* itself: let us suppose (what we are Sure is *impossible* to be true) that there were *Infallibility* in their Church; Still it could be of no advantage to her Members, either for supporting their *Faith*; or directing their Judgment in doubtful Points; unless every *Priest* among them be supposed infallible too. For it is upon their *Priests'* judgment alone that the Common-people must rely: in *Them* they believe implicitly, as the Guides of their Faith, and Directors of their Conscience. And since it cannot be deny'd, that They may as easily mistake the true *Sense* of their Church's *Decrees*, as the *meaning* of *Scripture*; what greater Certainty than We, can either their People or their Priests, have, that they do not actually err in interpreting the Decisions of Popes and Councils. They must at last rely upon *their-own* Judgment however weak; or be guided by the Judgment of others as frail and fallible as themselves. So that all their Cavils and Sophistry about the *Obscurity* of *Scripture*; the danger of following *our-own* Judgment; (which they represent as being only our *Fancy*, or *Humour*;) the *precariousness* of our Belief; and the possibility (at least) of Mistake and Delusion:—All these specious Cavils, I say, may be retorted upon themselves, with great Advantage to our Cause. Are the Decrees of Councils more intelligible than the Scripture? Or is their meaning more determinate; and less apt to be mistaken? Or will every Papist pretend to be infallible in explaining them? or in judging what *Councils* (and *which* of their *Canons*,) are to be *received*; and which *rejected*? Their Church itself is divided about these Things. There are Popes against Popes; and Councils against Councils: Contrary Explications of their *ambiguous* Decrees; and no possible way of ending their Differences. For tho' She sets up for an Infallible Judge of Controversys, I have shewn that there are many important Debates among her Members,

Members, that She never *will*, nor *can*, determine. Indeed the Experience of 1400 Years, might have sufficiently convinced the World that Disputes about Religion cannot be ended by *Authoritative* Decisions. There were never more, or warmer Contentions in the Church, than happen'd in the Fourth and following Centurys; when frequent Councils produced new Creeds, and Anathemas: and these Creeds occasion'd fresh Controversys; for more than 300 Years: till at length *Mahometism* and *Pope-ry* by Degrees over-spread a great part of the World. As for the Council of *Trent*; any-one who will examine its Canons may see that they are justly charged with ambiguous *Obscurity*, as well as Error. The *History* of that Council fully shews that its Canons were purposely drawn up in such general Terms, as might equally please the Contending Partys in the Synod. So that the New Articles in Pope *Pius's* Creed, (which were all settled at *Trent*,) occasion as many Disputes among Papists, to this day, as they did in the Council itself: — Where there was no Unanimity or Concord; but intriguing Cabals, perpetual Contention, and differing Opinions upon every Point that came before them. Now whether Papists amidst their various Perplexitys, follow *their-own* judgment, or their *Priest's*; they are at least as liable to *mistakes*, as *we* can be, in judging of the Sense of Scripture. Nay they are more likely to err than we; because they judge only concerning *human* Decisions: while we learn the divine Doctrine of *Christ* and his Apostles, as it is deliver'd by *Themselves*. So that in the Scripture *we* really have that *Infallible Direction* which they falsely pretend to; and we carefully endeavour to follow it: Whereas *their* Church keeps the Scripture from them; and in many Points directly contradicts it; *making the Commandment of God of no effect by her Traditions*. Nor do we rely (as they pretend) upon the *Authority* or *Tradition* of *their* Church, for the Truth of the Scripture-Canon; but upon a much surer Foundation; — the uninterrupted Testimony and Consent of *all* Christians, of the *Eastern* Churches, as well as the *Western*; and of Jews and Heathens too in some measure: but particularly upon the Testimony of the earliest Ecclesiastical Writers. So that we have better grounds for our acknowledging the Bible to be the Word of God; and especially for believing the several Books of the New-Testament to have been written by the Apostles and Evangelists whose Names they bear; I say, we have a more rational Assurance of this, than the Church of *Rome* has; who depends chiefly upon *Oral* Tradition, and *her-own* Authority, in opposition to the rest of the Catholick Church: even so far, that in *St. Jerom's* time, She did not receive the Epistle to the *Hebrews* into the Canon

Canon of Scripture: tho', to shew her Infallibility, She has since admitted it.

And as the Foundation of our Faith is much firmer, and the Rule of our Belief more plain and intelligible than that of Papists; (as I have shewn above;) so in the several Articles disputed betwixt us, we have all the Advantage imaginable; not only in Point of *Reason*, which they will scarce deny; but as to *Scripture*, and *Antiquity*; to which they lay some Claim. Reason is a Principle that They (and *Others* too, who ought to be wiser,) affect to treat with great contempt; — as a mere *Ignis fatuus*; — no better than *Pagan darkness*: — the Source of Heresy, and the great Cause of Schisms in the Church. Inveighing against Reason at this ranting rate, is what may well be expected from a Church that runs directly counter to it in so many instances. The Contradictions and Absurdities that flow from Transubstantiation alone would fill a Volume. But however Reason may be decry'd by those whose Doctrine cannot bear its Light, nor withstand its Force; like *Wisdom*, it will always be *justifi'd of its Children*; and fully avenged of its Enemys. As for *Scripture*, it teaches none of the *Papish* Doctrines: And Some of them it expressly condemns. So that the *Romish* Church finding no Support for them, *there*, lays the main Stress of them upon Oral Tradition; pretending that they were all delivered at first by the Apostles. But it has been often proved * by numerous Facts and Testimonys from the genuine Records of Antiquity, (which all her Frauds and Forgeries have not been able to corrupt, or suppress;) that the *Trent*-Doctrines were either not known, or else rejected, by the Primitive Church. Nor can she trace any of them further back than the Close of the *fourth* Century. Some of them were not received till the *seventh*; and others much later. So that during 300 years at least, She can pretend only to such a *secret Tradition*, as Mr. *Chillingworth* ingeniously compares to *silent Thunder*. But is it credible, or possible, that half her new Creed (which consists chiefly of Articles that relate to religious Worship, and the daily Practice of Christians,) should be received and Solemnly observed, throughout the Christian Church for several Centuries; and yet that *not One* genuine Writer, in all that time, should acquaint us that such Points of Faith and Worship as the *Romish*, were then believed, or practis'd? One would think, that This, if any Thing, should be too hard even for a Papist to believe.

They who are unacquainted with the Artifices and Sophistry

* See Dr. *Whitby's* Two Treatises concerning Tradition, Quarto; and The Council of *Trent* examin'd and disprov'd by Catholick Tradition. By Dr. *Stillington*. Quarto, 1699.

of the Popish Missionaries, may well wonder that they should be able to seduce any Person from our Church, to theirs, under the pretence of securing their Salvation more effectually in their Church, than they can in ours; when the Contrary is most evident from the Short view I have given of the main Controversy between us; in which I have argued chiefly from such well known Facts as need no particular Proof. But in what doth this greater Security of theirs consist? Is their *Faith* more Primitive; — their *Worship* purer; — or their Morality stricter than ours? In what is *our* Faith deficient? Is there any necessary Article that is not contain'd in the *Nicene Creed*; or at least in the Holy Scriptures? On the other hand, what absurd Notions has the *Romish Church* (by a strange Infatuation,) inserted into her very Creed, and her Catechism! She has not left her Priests any possible way of proving the Truth of Christianity, to Infidels. At least, the very same Arguments that they must use to establish the Truth of our Saviour's Miracles, or even his *real* Incarnation, and Resurrection, will serve equally to confute some of her darling Doctrines. Is it in their *Worship*, then, that they find their *greater security*? A few instances will show the contrary. *We* are certainly *safe* in obeying the second Commandment; and *not worshipping* any graven Image, nor the Likeness of any Thing in Heaven, or on Earth: but they are guilty of gross Idolatry, in adoring the Image of Christ upon the Cross; and in giving divine Worship to the LIKENESS (at least) of a *Wafer*. They must own that their Adoration of the Host is Idolatry, if it be not the true and real Body of Christ: And that it is *really* and truly Bread, even after Consecration, we are as sure as we can be of any Thing whatever. *We* are Safe in receiving the Communion in *both* Kinds; because we comply with our Saviour's express Command; and the Practice of the whole Catholick Church for 1000 years: While the *Romish Church* has impiously assumed to herself an Authority to alter, and abrogate his Divine Institution, by taking away the Cup of Blessing from the People; and robbing them of what St. Paul * calls, the Communion of Christ's Blood. It must be safer to worship God only, according to his repeated Command in Scripture; and to be content with the Intercession of that † One Mediator whom he has appointed; than to have recourse by Prayer to Angels and Saints; and to rely upon their Protection and Merits: St. Paul having prophetically ‡ caution'd us against being deceived into such a voluntary Humility as the Worshipping of Angels. There can be no danger in owning that || in many

* 1 Cor. x. 16.

† 1 Tim. ii. 5.

‡ Col. ii. 18.

|| Jam. iii. 2.

*Things We all offend: and that at best we * are but unprofitable Servants; even when we have done that which was our Duty to do: but there is great Pride and Presumption in pretending to true Merit; and even to Works of Supererogation. There can be no danger in having our Common-Prayer in the vulgar Tongue, that All may join in it: But it is an inexcusable Folly in the Romish Church to perform all her publick Offices in a Language unknown to the People: this being in effect to exclude them from joining in Publick-Worship. In this Point likewise we have St. Paul's † Authority on our Side; and his Arguments too, which Papists equally disregard. And as our Faith and Worship are more agreeable to Scripture, and the primitive Practice, than theirs: So, in our Church, all the Precepts of the Gospel are taught in the greatest Purity; and more strongly enforced and inculcated than in the Romish. For, her Doctrine concerning Probability, (to name no other,) tends too plainly to enervate the whole Moral Law: Seeing by that dangerous Doctrine, Papists, in order to avoid Sin, are not bound to chuse the safest Way, in doubtful Cases; but may, contrary to their own judgment, (which in practical Points is really their Conscience,) follow the Opinion of any reputable Divine among them; tho' they judge it less likely to be true, than their-own. This Tenet opens a door to Licentiousness: and gives a Sanction to all the loose and scandalous Maxims of their Casuists. To shew what wicked use is made of this Liberty, Mr. Chillingworth (whose Veracity cannot be question'd,) tells us ‡, that " he knew a young Scholar in Douay licensed by a great Casuist " to swear a Thing as upon his certain knowledge, whereof he " had yet no Knowledge, but only a great Presumption; because " (forsooth) it was the Opinion of one Doctor, that he might do " so." What indignation would Cicero, or any honest Heathen have shewn against such Maxims as the Romish Church both tolerates, and practises? But — it appears now, upon comparison, that in every Respect we take a more effectual way to secure Our Salvation than Papists. For, if it be safer to follow the Rules of Reason and Prudence; than to contradict them: and to rely on our Senses, when employ'd upon their proper Objects; than to distrust them: — If it be safer, to believe in Christ, and to adhere to the infallible directions of his Apostles; than to believe in any Church or Priest; and submit implicitly to their arbitrary Decisions: — If it be safer, in matters of Practice, to obey the plain Laws of God, and the genuine dictates of our own Conscience; than to hearken to the doubtful and impro-*

* Luke xvii. 10.

† 1 Cor. xiv.

‡ Chap. vi. § 8.

table Suggestions of another Person:—If it be safer to rest our hopes of future Happiness on what we may assuredly know; the Goodness and Mercy of God, through *Christ*, and our being conscious of those pious Dispositions, which he has declared to be the Conditions of our Acceptance;—than, with Papists, to make People's Salvation depend on what it is in no man's Power to know, or secure; namely, the various *Qualifications* of a true Priest, (which presuppose the *certainly* of ten thousand improbable *Contingencies*;) and his *Intention* in administering the Sacraments; which *none* can be sure of:—In fine, if it be safer to expect Salvation only upon the Terms of the Gospel, a rational *Faith*, sincere *Repentance*, and the uniform Practice of all *Virtue*; than to rely upon mere *Attrition*, join'd with a Priest's *Absolution*; *Extreme-Union*, *Masses* for the *Dead*, and a daily Circle of Superstitious Devotion to the Virgin *Mary*, &c.; *Then*, certainly, *Our Religion* is a *much safer* way to Salvation, than the *Romish*.

Let Papists now take all the Comfort they can find in our Charity and Candour, in allowing it to be *possible* that they may be *saved*. And let their Priests doubt of *our* Salvation, if they can; or even deny the *Possibility* of it, if they will; in order to terrify such weak Persons as can be influenc'd by such vain Threats. *They* themselves *know* these Threats to be but vain and false: And the more candid among them frankly confess, that such a severe sentence against us, is the *Opinion* only of *Some* Persons in their Communion: While others make the same favourable allowance for our being *invincibly* ignorant of *Their's* being the true *Catholick Church*, that we make for their being ignorantly guilty of Idolatry. Thus one of their-own Authors * affirms, that "he has seen an *approved Catechism* of theirs, where the Question being put, *What is to be thought of those who being invincibly ignorant of the true Church, live a moral good Life?*" it is answered thus; *We must not be forward in condemning such; but leave them to the Divine Mercy; of which they seem not altogether unworthy.*" Now this is the very Answer that we give to those who ask us what we think of those idolatrous Papists, who err through Ignorance; and have scarce any means of knowing their Duty, or their Danger? we leave them to the Mercy of God; and hope, that if they live a moral good Life, their Ignorance may at least extenuate their Guilt. But then as for those among them, who actually *know* the Errors of their Church; and yet *Praetise* them: Or, who by living among Protestants have frequent Opportunities of be-

* *An Essay towards a Proposal for Catholick Communion*, Chap. xii. See also — *The unerring Authority of the Catholick Church*. 1732. p. 39. & 46.

ing undeceived; but wilfully decline Instruction; *loving Darkness rather than Light*; and through strong Prejudice shut their Eyes against Conviction: Since they thus willingly * *give up* themselves to *strong Delusion*, even to *believe Lyes*; the Gospel gives us no Ground to hope for *their* Salvation. And, if (as most of their Writers have asserted,) *every* Error in Faith, obstinately maintain'd, be a *Heresy* that destroys *all* Faith; then they are in a most desperate Condition indeed: seeing *their Church* obstinately maintains more Errors of every kind, than any *other* Church ever did. So that we cannot but conclude, that her Members live and die in greater *Danger* of Perdition, than those of any Church on Earth. For her Errors are not merely *Speculative*; but *Practical*; such as corrupt the Minds and Manners of Men, (by promoting slavish Ignorance, Falsehood, Cruelty, and all wickedness;) and at the same time, they advance the Wealth, Dignity, and Dominion of Ecclesiasticks: the *Trent-Doctrine* being really a System of gainful Delusions; each of which plainly tends to gratify either their Pride and Ambition, or their Avarice. By viewing Popery in this true Point of Light, it will be easy to account not only for its first Rise, but its final Establishment, in the degenerate Ages of Ignorance and Tyranny. As to *our* Case, we do not need their plea of *invincible Ignorance* to excuse our Separation from the *Romish* Church; tho' none ever had a better *Claim* to this Plea than *We*. For, after the most impartial Inquiry, We not only do not know her to be *the Catholick Church*; but we are as *sure* that She is not so, as that a *Part* cannot be *the Whole*. It is indeed, through mere Courtesy, and a very improper way of speaking, that we allow the Church of *Rome* to be so much as a *Part* of the *Catholick* Church; seeing her Corruptions tend to sap the very Foundations of Christianity. And *our* Church was so far from falling into *Schism*, or *Heresy*, by separating from the *Romish* Communion at the Reformation; that *this* was the only way we had to return to the Communion of the *truly Catholick* Church; particularly the *Reformed*, the *Greek*, and other Churches in *Europe*, *Asia*, and *Africa*; who agree with Ours not only in all the essential Points of Faith and Worship; but in rejecting the *worst* of the *Popish* Errors.

The Candid Reader will, I hope, excuse this long Preface, for the Seasonableness of it; and its necessary connection with the Design of the Short Treatise to which it is prefixt. While I shew'd the Solid Foundation of our Religion; and how groundless the Church of *Rome's* Pretensions are to Unity of Faith, In-

* See 2 *Thess.* ii. 3.—13.

fallibility, and a Safer Way to Salvation; I have occasionally thrown in such Remarks as will furnish attentive Readers with a sufficient Answer not only to the common Fallacys of the *Remish* Missionarys, but their more plausible Objections.

The judicious Author of the *Christian* INSTITUTES collected almost all the Texts I have used on this occasion, (but he ranged them in a different manner, and with far less connection :) and added many other that I have omitted, because some of them occur in my Abridgment of the SACRED HISTORY; and the rest did not fall within the compass of my Design. But I have omitted no Passage of Scripture that can be thought necessary to explain or inforce any important Point either of our Christian Faith, or Practice.

May Almighty God dispose *all* Christians to a sincere love of Truth, Holiness, and Peace: to promote which, I hope the following View of *the whole Faith and Duty of a Christian*, may be somewhat Serviceable.

W. STEVENSON.

Colwal, February 15.

1734-5.

Lately Publish'd (by the same AUTHOR)

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THE



THE WHOLE
FAITH and DUTY
OF A
CHRISTIAN.

CHAP. I.

Of the Holy Scriptures.



IN order to worship and serve GOD as we ought, we must believe that He Is; and that He is a Reward- Heb. 11. 6. er of them that diligently seek him: while He taketh Vengeance 2Thes. 1. 8. on them that obey him not. [*And the true and certain Way to the Knowledge of God, and of our Duty, is to*] search the Scriptures; for John 5. 39.

they are they which testify of him, and shew us what is Mic. 6. 8. good, and what the Lord doth require of us: *They set* Jer. 21. 8. before us the Way of Life, and the Way of Death: *and* Acts 16. 30. *teach us* what we must do to be saved * from the Wrath * 1Thes. 1. 10. to come; and † to inherit Eternal Life.

All Scripture is given by Inspiration of GOD, and † Mar. 10. 17. is profitable for Doctrine, for Reproof, for Correction, 2Tim. 3. 16. for Instruction in Righteousness; that [*such as sincerely endeavour to please God,*] may be perfect, and through- y 17. ly furnished unto all good Works. Whatsoever Things Rom. 15. 4. were written aforetime (by holy Men of GOD, who 2Pet. 1. 21. spake as they were moved by the Holy Ghost,) were written

- Rom. 15. 4. written for our Learning; that we, through Patience and Comfort of the Scriptures, might have Hope.
- Rom. 3. 2. Unto the *Jews* [*first*] were the Oracles of GOD
- Neh. 9. 13. committed: For he spake with them from Heaven, and gave them right Judgments, and true Laws, good Statutes, and Commandments, by the Hand of *Moses* his
- Y 14. Servant, who shewed them the Way wherein [*they were to*] walk, and the Work that they [*were to*] do.
- Exod. 18. 20. Heb. 1. 1, 2. [*And the same*] God who at sundry Times, and in divers Manners, spake in the Times past unto the Fathers, by the Prophets, hath, in these *latter* Days, spoken unto us by his Son: [*And that*] which at the first began to be spoken by the Lord, was confirmed unto us by them that heard him: God also bearing them witness, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost, according to his own Will.
- Luke 1. 4, 1, 2, 3. Now that we might know the Certainty of those Things wherein they were instructed, [*they have*] set forth in order, a Declaration of those Things which were most surely believed among them, even as they were delivered by those, who from the Beginning were Eye-witnesses and Ministers of the Word; and had perfect Understanding of all Things: Who kept back nothing that was profitable unto us; but declared unto us all the Counsel of God;—which in other Ages was not made known unto the Sons of Men, as it is now revealed unto his holy Apostles and Prophets by the Spirit.
- Acls 20. 20. 27. Eph. 3. 5. Jam. 1. 21. [*We ought therefore*] to receive with Meekness, (and all Readiness of Mind), the ingrafted Word, which is able to save our Souls: Believing all Things that are written in the Law, and the Prophets: [*and more especially*] holding fast that Form of sound Words, that Faith which was once delivered to the Saints, [*in the Books of the New Testament. But that we may not*] err concerning the Faith; [*let us not*] think of Men above that which is written: but avoid foolish and unlearned Questions: and not strive about Words to no Profit; 14. Col. 2. 8. [*lest we be misled*] by Philosophy, and vain Deceit, after the Tradition of Men, and not after Christ.
- 2Pct. 3. 16. Tho' in the Epistles of St. Paul, and in the other Scriptures

Scriptures also, there are some Things hard to be understood; [*we must be*] unlearned, and unstable [*or insincere, if we*] wrest these to our own Destruction: [*For the holy Writers have generally*] used great Plainness of Speech, [*and never*] handled the Word of GOD deceitfully: So that whoever will do his Will, may know of *their* Doctrine whether it be of GOD.

[*All that is*] needful [*for us to know*] of the common Salvation [*is so plainly set forth to us*], that he may run that readeth. * But if the Gospel be hid, it is hid to them that are lost; in whom the god of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, should shine unto them; — Who professing themselves to be wise, are become Fools; that would not be persuaded [*of the Truth of Religion,*] though one rose from the Dead, [*to assure them of it.*]

The Scriptures [*then being plain and easy, so far as is necessary*] to make us wise unto Salvation, through Faith which is in Christ JESUS; [*let us not*] corrupt the Word of GOD, nor pervert the Gospel of Christ after our own Lusts, [*which make us unwilling to*] endure sound Doctrine. [*But having once*] consented to wholesome Words, even the Words of our Lord JESUS Christ, and to the Doctrine which is according to Godliness; [*we ought to*] continue in the Things we have learned, and been assured of, [*without regarding what is said by such as*] teach Things that they ought not, for filthy Lucre's sake; and make the Word of GOD of none effect through their Tradition; teaching for Doctrines the Commandments of Men, that turn from the Truth.

Having therefore received of [*the Apostles,*] by the Lord JESUS, how we ought to walk, and to please GOD, let us receive that which we have heard of them, not as the Word of Men, but as (it is in Truth) the Word of GOD, which effectually worketh in them that believe: by which also we are saved, if we obey from the Heart, that Form of Doctrine which is delivered to us in [*the Holy Scriptures*] the Word of GOD, which liveth and abideth for ever.

If any Man, or even an Angel from Heaven, preach any

- any other Gospel unto us than that which the Apostles have preached [*and written*], let him be accursed.
- Dan. 10. 21. [*Wherefore let us observe*] that which is noted in the Scripture of Truth, and lay up the Words of this Book in our Heart, and in our Soul: [*that we may*] teach them our Children, speaking of them when we sit in our Houses, and when we walk by the Way, when we lie down, and when we rise up.
- Luke 10. 25. [*To know*] what we shall do to inherit Eternal Life,
- Isa. 34. 16. [*we must mark*] what is written in the Law, [*and in the Gospel.*] Seek ye out of the Book of the Lord, and
- Deut. 17. 19. read therein all the Days of your Life, that ye may learn to fear the Lord your God, and to keep all the Words of this Law, and these Statutes to do them: And that
- 2 Pet. 3. 2. ye may be mindful of the Words which were spoken before by the holy Prophets, and of the Commandments of us the Apostles of the Lord and Saviour.

CHAP. II.

Concerning the Nature and Attributes of GOD.

- Rom. 1. 19. **THAT** which may be known of GOD is manifest:
 Ps. 19. 1. for the Heavens declare the Glory of GOD; and
 Rom. 1. 20. the Firmament sheweth his handy Work. So that they are without Excuse [*who do not*] by the Things that are made, [*clearly perceive and*] understand his eternal
 Acts 17. 27. Power and Godhead: For he is not far from every one
 28. of us; since in Him we live, move, and have our Being.

§ I. GOD is the Creator of all Things.

- Col. 1. 16. BY Him, [and for him,] were all Things created that are in Heaven, or in Earth; visible and invisible. He
 Ps. 45. 7. formed the Light and created Darkness. By his Spirit
 Job 26. 13. he garnished the Heavens; giving the Sun for a Light
 Jer. 31. 15. by Day; the Moon, and the Stars, for a Light by
 Ps. 3. 19. Night. He founded the Earth, and hung it upon no-
 Job 26. 7. thing. He shut up the Sea with Doors, and said, Hi-
 ch. 38. 8. therto shalt thou come, but no farther; and here shall thy proud Waves be staid.
- Heb. 11. 3. Through Faith, we understand, that the Worlds were framed

framed by the Word of GOD. He spake, and they were made: He commanded, and they were created. He formed the Spirit of Man: and created us for his Glory: * for of him, and through him, and to him, are all things.

Ps. 148. 5.
Zech. 12. 1.
If. 43. 7.
* Rom. 11.
36.

§ II. *He is the Preserver of all things.*

HE upholdeth all things by the Word of his Power; and they continue this Day according to his Ordinances. He hath established the Heavens, and the Earth, and they abide. And, while the Earth remaineth, Seed-time, and Harvest, and Cold, and Heat, and Summer, and Winter, and Day, and Night shall not cease.

Heb. 1. 3.
Ps. 119. 90.
91.
Prov. 3. 19.
Gen. 8. 22.

My Defence is of GOD; * who holdeth our Soul in Life; and † will be our Guide unto Death. † With thee, O Lord, is the Fountain of Life: thou preservest Man and Beast. Thy Visitation preserveth my Spirit: I will both lay me down in Peace, and sleep; for thou, Lord, only makest me dwell in Safety.

Ps. 7. 10.
* Ps. 66. 9.
† Ps. 48. 14.
† 36. 9. 6.
Job 10. 12.
Ps. 4. 8.

§ III. *He is the Supreme Lord, and Disposer of all things.*

THE most High GOD is the Possessor of Heaven and Earth; the World is His, and the Fulness thereof. The Sun and the Moon, and the Stars, even all the Host of Heaven, the Lord hath divided unto all Nations: for he is the Judge of all: and whatsoever he pleaseth, that doth he in Heaven, and in Earth, in the Seas, and in all deep Places.

Gen. 14. 22.
Ps. 50. 12.
Deut. 4. 19.
Heb. 12. 23.
Ps. 135. 6.

GOD thundereth marvellously with his Voice; he directeth the Sound of it under the whole Heaven; and his Lightning unto the End of the Earth. He turneth the Shadow of Death unto the Morning; and maketh the Day dark with Night. Fire and Hail, Snow and Vapour, Wind and Storm fulfil his Word: He turneth them round about by his Counsels, that they may do whatever he commandeth them upon the Face of the Earth; whether for Correction, or Mercy.

Job 37. 5, 3.
Am. 5. 8.
Ps. 148. 8.
Job 37. 12.
13.

He causeth the Vapour to ascend: He maketh Clouds with Rain; and bringeth forth the Wind out of his Treasures. He saith to the Snow, Be thou upon the Earth: He calleth for the Waters of the Sea, and poureth

Jer. 10. 13.
Job 37. 6.

Pf. 65. 9, 10. poureth them out upon the Face of the Earth. He visiteth the Earth, and bleſſeth the ſpringing thereof. He
 Pf. 104. 30. reneweth the Face of the Earth; and crowneth the
 Pf. 65. 11, Year with his Goodneſs: ſo that the Paſtures are
 13. cloathed with Flocks; and the Valleys are covered over with Corn.

Jam. 1. 17. From GOD cometh every good and perfect Gift.

Dan. 2. 21. He giveth Wiſdom to the Wiſe; and Knowledge to

1 Sam. 2. 7. them that have Underſtanding. He maketh poor, and

1ſ. 33. 22. maketh rich: He bringeth low, and liſteth up. He is

Pf. 46. 9. our Judge, our Lawgiver, our King. He maketh Wars

* Pf. 76. 10. to ceaſe, and * reſtraineth the Wrath of Man.

Ecc. 9. 11. The Race is not always to the Swift, nor the Battle

to the Strong: neither yet Bread to the Wiſe, nor

Job 12. 9. Riches to Men of Underſtanding. For who knoweth

not in all theſe, that the Hand of the Lord hath wrought this?

Mat. 6. 26. He feedeth the Fowls of the Air; and not a Spar-

ch. 10. 29. row falleth to the Ground without him: neither is there

Am. 3. 6. any Evil [*or Affliction*] in the World, and the Lord

Jam. 1. 13. hath not done it. Yet let no Man, when he is tempted,

Dan. 5. 23. ſay, I am tempted of GOD; in whoſe Hand our

1ſ. 6. 3. Breath is; and whoſe are all our Ways. For the whole

Pf. 104. 24. Earth is full of his Glory and Riches.

Pf. 107. 23, They that go down to the Sea in Ships; theſe ſee

24. the Works of the Lord, and his Wonders in the Deep.

Pf. 66. 7. He ruleth by his Power for ever; and worketh all

Eph. 1. 11. things after the Counſel of his own Will. Who hath

Job 36. 22, given him a Charge over the Earth? or who hath diſ-

23. poſed the whole World? who teacheth like him? or

Dan. 6. 27. who hath enjoined him his Way? He worketh Signs

Dan. 4. 3. and Wonders in Heaven, and in Earth: How great

are his Signs! and how mighty are his Wonders!

§ IV. Of the Perfection of GOD.

Mat. 5. 48. OUR Father in Heaven is perfect. * Honour and

* Pf. 96. 6. Maſteſty are before him: Strength and Beauty are in his

Pf. 145. 12. Sanctuary. [*Who can*] make known to the Sons of

Ex. 15. 7. Men, the glorious Maſteſty of his Kingdom; and the

Deut. 32. 4. Greatneſs of his Excellency. His Work is perfect,

† Pf. 111. 3. † honourable, and glorious. ‡ Thine, O Lord, is the

† 1 Ch. 29. 11. Greatneſs,

Greatness, and the Power, and the Glory, and the Victory, and the Majesty. The Heaven is thy Throne; Is. 66. 1. and the Earth, thy Footstool. Thy Name is excellent; Pf. 148. 13. and thy Glory is above the Earth, and the Heaven: for thou art clothed with Majesty and Honour. Pf. 104. 1. Blessed be thy glorious Name, O Lord, which Neh. 9. 5. is exalted above all Blessing and Praise.

§ V. *He is incomparably Greater than all Beings.*

THE Lord our GOD is GOD of Gods, and Deut. 10. 17. Lord of Lords. It is He that sitteth upon the Circle of Is. 40. 22. the Earth; and the Inhabitants thereof are as nothing Dan. 4. 35. before him. He is GOD in Heaven above, and upon Deut. 4. 39. the Earth beneath: there is none else. Tho' there 1 Cor. 8. 5, 6. be *some* that are called Gods, whether in Heaven, or in Earth: yet to us there is but One GOD, the Father; of whom are all things, and we in him.

All the Gods of the People are Idols, which by Nature are no Gods. * They cannot do Evil; neither is it in them to do Good. For we know that an Idol is nothing; and that a graven Image is profitable for nothing. † To whom *then* shall we liken GOD? or what Likeness shall we compare unto Him? or to whom shall he be equal? Forasmuch as we are the Offspring of GOD, we ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by Art, and Man's Device.

Who in Heaven can be compared unto the Lord? Pf. 89. 6. Who is so great a GOD as our GOD? Who is like unto thee, O Lord, glorious in Holiness; fearful in Praises; doing Wonders! There is no God like thee in Heaven above, or on Earth beneath. Ex. 15. 11. 1 Kings 8. 23.

§ VI. *He is an Eternal, Unchangeable Spirit.*

GOD is a Spirit, * Eternal, Immortal, Invisible: † whom no Man hath seen, nor can see: † neither hath any Man heard his Voice at any time, or seen his Shape. † From everlasting to everlasting he is GOD; * Who only hath Immortality. † His Days are not as the Days of Man: For one Day is with the Lord as a thousand Years; and a thousand Years, as one Day. He is the

Rom. 1. 23. same Yesterday, to-day, and for ever: the incorruptible GOD; * with whom is no Variableness, neither Shadow of turning.

Mal. 3. 5, 6. Thus saith the Lord of Hosts, I am the Lord, I change not. I am that I am: This is my Name for ever; and this is my Memorial unto all Generations.
 Ex. 3. 14, 15. There are indeed Diversity of Operations; but it is the same GOD, which worketh all in all: Whose Counsel standeth for ever; and the Thoughts of his Heart to all Generations.

§ VII. *Present every where.*

Jer. 23. 23, 24. AM I a GOD at hand, saith the Lord, and not a GOD afar off? Can any one hide himself in secret Places, that I shall not see him? Do not I fill Heaven and Earth, saith the Lord? The Heaven of Heavens cannot contain thee, O GOD! Whither then shall I go from thy Spirit, O Lord? or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there: If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea; even there shall thy Hand lead me, and thy Right-hand shall hold me: For thou fillest all in all!

§ VIII. *The Happiness of GOD.*

1 Tim. 1. 4. HE is the blessed [*or happy*] GOD: * in whose Presence is Fulness of Joy; and at his Right-hand there are Pleasures for evermore. Can a Man be profitable unto GOD? or is it a Gain to him that thou makest thy Way perfect? Thy Wickedness may hurt a Man as thou art: and thy Righteousness may profit the Son of Man: But if thou sinnest, and thy Transgressions be multiplied, what Harm dost thou unto him? and if thou be righteous, what givest thou him? or what receiveth he of thy Hand? Thy Goodness extendeth not unto him: [*who is for ever happy in himself.*]

§ IX. *His Knowledge.*

1 Joh. 1. 5. GOD is Light, and in him is no Darkness at all. He is perfect in Knowledge; * His Understanding is infinite.

finite. Known unto GOD are all his Works from the Acts 15. 18.
Beginning of the World: His Eyes are in every Place, Pro. 15. 3.
beholding the evil and the good. He seeth in secret: Mat. 6. 18.
and * the Darknes hideth not from him. * Ps. 139. 12.

Behold, saith the Lord, the former things are come Is. 42. 9.
to pass; and new things do I declare: before they spring
forth, I tell you of them. [*And of Idols he saith,*] Let ch. 41. 22,
them shew us what shall happen: let them shew the for- 23.
mer things what they be: or declare to us the things
that are to come hereafter; that we may know that they
are Gods: but there is none that sheweth, there is none Is. 41. 26.
that declareth, there is none that heareth their Words.

Wherefore doth the wicked contemn God? and say Ps. 10. 13.
in his Heart, how doth GOD know? "Is there Ps. 73. 11.
Knowledge in the Most High? Can he judge through Job 22. 13.
the dark Cloud? The Lord shall not see: neither Ps. 94. 7.
shall GOD regard us." Shall the thing framed, say Is. 29. 16.
of him that framed it, He hath no Understanding? He
that formed the Eye, shall he not see? He that planted Ps. 94. 9, 10.
the Ear, shall he not hear? He that teacheth Man
Knowledge, shall he not know?

GOD hath not Eyes of Flesh: * He seeth not as Man Job 10. 4.
seeth: For Man looketh on the outward Appearance; * 1 Sam. 16. 7.
but the Lord looketh on the Heart; and understandeth Ps. 139. 2.
our Thoughts afar off: † Neither is there any Creature † Heb. 4. 13.
that is not manifest in his Sight; but all things are naked
and open unto the Eyes of him with whom we have to
do: So that there is no Darknes or Shadow of Death, Job 34. 22.
where the Workers of Iniquity may hide themselves.

[*Why then do they*] say, GOD hath forgotten; he Ps. 10. 11.
hideth his Face, and will never see it? For surely, the
Lord beholdeth Mischief and Spite, to requite it. He Ps. 14.
knoweth the manifest Transgressions [*of the wicked,*] Am. 5. 12.
and their mighty Sins; he will never forget any of their ch. 8. 7.
Works: for by him are Actions weighed; and a Book 1 Sam. 2. 3.
of Remembrance is written before him, who knoweth 1 Joh. 3. 20.
all things.

§ X. His Wisdom.

THE Lord by Wisdom hath founded the Earth; by Pro. 3. 19,
Understanding hath he established the Heavens. By his 20.
Knowledge

Knowledge the Depths are broken up: and the Clouds drop down the Dew. Who hath known the Mind of the Lord? or who hath been his Counsellor?

Job 28. 12, 14. Where shall Wisdom be found? and where is the place of Understanding? The Depth saith, It is not in me: and the Sea saith, It is not in me. It cannot be gotten for Gold; neither shall Silver be weighed for the Price thereof. Whence then cometh Wisdom, since it is hid from the Eyes of all Living? GOD understandeth the way thereof: and he knoweth the place thereof.

Job 9. 4. He is wise in Heart, and mighty in Wisdom; wonderful in Counsel, and excellent in Working. There is no Wisdom, nor Understanding, nor Counsel against the Lord. * He taketh the Wise in their own Craftiness; and maketh their Knowledge foolish. For the Wisdom of this World is Foolishness with GOD: [who sometimes] chooseth the foolish things of this World to confound the Wise; that no Flesh should glory in the Presence of the only Wise GOD.

Pf 104. 24. O Lord, how manifold are thy Works! in Wisdom hast thou made them all!

§ XI. His Power.

Rev. 19. 6. THE Lord GOD omnipotent reigneth. * The Almighty hath † Power to help, and to cast down; to save, and to destroy. He is able to do exceeding abundantly above ‡ all that we ask, or think; and even to subdue all things to himself.

* If 40. 28. * Hast thou not known; hast thou not heard, that the everlasting GOD, the Creator of the Ends of the Earth, fainteth not, neither is weary? Behold he taketh away: who can hinder him? Who will say unto him, What dost thou? When he giveth Quietness, who then can make Trouble? And when he hideth his Face, who then can behold him? Whether it be done against a Nation, or against a Man only? Who may stand in his Sight, when once he is angry? In his hand is Power and Might: so that none is able to withstand him: neither is there any that can deliver out of his Hand.

Job 9. 4. The Lord is mighty in Strength, and excellent in Power.

Power. Who is like unto him? Are there any among the Vanities of the Gentiles that can cause Rain? or can the Heaven [*of itself*] give Showers? Art not thou He, O Lord, our GOD, who hast made all these things? Jer. 14. 22.

There is nothing too hard for the Lord: *For* he can do every thing. * He is mighty to save: and † those that walk in Pride, He is able to abase. Jer. 32. 17.
Job 41. 2.
* Is. 63. 1.
† Dan. 4. 37.

Why then doth thy Heart carry thee away, that thou turnest thy Spirit against GOD? Can thine Heart endure, or can thy Hands be strong in the Days that He shall deal with thee? Hast thou an Arm like GOD? or canst thou thunder with a Voice like him? Deck thyself now with Majesty; and array thyself with Glory and Beauty. Cast abroad the Rage of thy Wrath: Behold every one that is proud, and bring him low: and tread down the Wicked in their place: Then will I also confess unto thee, that thine own Right-hand can save thee. Job 15. 12,
13.
Ezek. 22. 14.
Job 40. 9.
y 10, 11, 12.
y 14.

But the things which are impossible with Men, are possible with GOD: who giveth Strength and Power unto his People: [*so that in all Trials*] his Grace is sufficient for them; for * he giveth Power to the faint; * Isa. 40. 29. and to them that have no Might he increaseth Strength. Luke 18. 27.
Ps. 68. 35.
2Cor. 12. 9.

§ XII. His Goodness.

THE Lord is good and doth good: * his tender Mercies are over all his Works. *Nay* † there is none good but One; that is, GOD, † the Father of Mercies, and the GOD of all Comfort. Ps. 100. 5.
* Ps. 145. 9.
† Mat. 19. 17.
† 2Cor. 1. 3.

Every good and perfect Gift is from above, and cometh down from the Father of Lights: So that the Earth is full of the Goodness of the Lord, who giveth us richly all things to enjoy. Jam. 1. 17.
Ps. 33. 5.
1Tim. 6. 17.

Is he the GOD of the *Jews* only? Is he not also of the *Gentiles*: Yes, of the *Gentiles* also. For he is good to all. * He is a Father of the Fatherless, and a Judge of the Widows. † He delivereth the Poor and Needy; and him that hath no Helper. He is a Strength to him in his Distress; a Refuge from the Storm, a Shadow from the Heat. Rom. 3. 9.
Ps. 145. 9.
* Ps. 68. 5.
† Ps. 72. 12.
Ec. 25. 4.

GOD

1 John 4. 8. GOD is Love: his Goodness endureth continually:
 Pf. 52. 1. and herein is his Love perfected, that he spared not his
 1 John 4. 10, Son, but delivered him up for us all; [*for he would*]
 12.
 Rom. 8. 32. have all Men to be saved, and to come to the Know-
 1 Tim. 2. 4. ledge of the Truth.

Job 36. 7. He withdraweth not his Eyes from the

To the Righteous, but preventeth them with the

Pf. 21. 3. *Righteous.* Blessings of Goodness. And no good thing

Pf. 84. 11. will he with-hold from them that walk up-

Job 36. 11. rightly. If they obey and serve him, they shall spend

their Days in Prosperity, and their Years in Pleasure:

Pf. 25. 13. For their Soul shall be at ease. The Lord taketh plea-

Pf. 147. 11. sure in them that fear him: and such as are upright in

Pro. 11. 20. their way are his Delight.

Pf. 31. 19, 20. O how great is thy Goodness, [O Lord] which thou

hast laid up for them that fear thee? Thou shalt hide

them from the Pride of Man: thou shalt keep them from

Job 5. 20. the Strife of Tongues. In Famine thou shalt redeem

them from Death; and in War from the Power of the

Sword.

Pf. 100. 5. The Mercy of the Lord is everlasting: he

Ezek. 33. 11. *To the* hath no pleasure in the Death of the Wick-

Wicked. ed; but that he turn from his way, and

Pf. 86. 15. live. The Lord is long-suffering, full of

Joel 2. 13. Compassion; slow to Anger: not willing that any

2 Pet. 3. 9. should perish; but that all should come to Repentance.

Rom. 9. 22. Therefore he endureth with much Long-suffering the

Vessels of Wrath fitted to Destruction.

Pf. 103. 10. He hath not dealt with us after our Sins; nor reward-

Lam. 3. 33. ed us according to our Iniquities: For he doth not af-

fllict willingly: nor grieve the Children of Men; (*but*

Deut. 8. 16. *only*) that he may humble us, and prove us, to do us

good at our latter End.

Mic. 7. 18. Because GOD delighteth in Mercy, * let the Wick-

* Isa. 55. 7. ed forsake his Way, and the unrighteous Man his

Thoughts: and let him return unto the Lord, and he

will have Mercy upon him; and to our GOD, for he

will abundantly pardon.

Mic. 7. 18. Who is a GOD like unto thee, O Lord, that par-

doneth Iniquity, and passeth by transgression? Thou,

Pf. 86. 5. Lord, art good, and ready to forgive.

§ XIII. *His Justice.*

RIGHTEOUS is the Lord, and upright are his Ps. 119. 137.
Judgments: For the Work of a Man shall he render Job 34. 11.
unto him; and cause every Man to find according to
his Ways: So that whatever good any Man doth, the Eph. 6. 8.
same shall he receive of the Lord: but he that doth
wrong, shall receive for the Wrong that he hath done: Col. 3. 25.
for we are sure that the Judgment of GOD is accor- Rom. 2. 2.
ding to Truth. *When* he cometh to judge the Earth, Ps. 98. 9.
with Righteousness shall he judge the World, and the
People with Equity.

He will render to every Man according to his Deeds; Rom. 2. 6.
and according to their Deserts will he judge them: So Ezek. 7. 27.
that Men shall say, Verily, there is a Reward for the Ps. 58. 11.
Righteous: verily he is a GOD that judgeth in the
Earth.

Though there be *often* one Event to the Righteous, Ecc. 9. 2.
and to the Wicked: tho' the Tabernacles of Robbers Job. 12. 6.
prosper; and they that provoke GOD are secure: Be- Mal. 4. 1.
hold, the Day cometh, when * ye shall discern between * ch. 3. 18.
the Righteous and the Wicked; between him that ser-
veth GOD, and him that serveth him not. For GOD
hath appointed a Day, in which he will judge the Acts 17. 31.
World in Righteousness: [*and then though*] it shall be Mat. 10. 15.
more tolerable in that Day for *some* than for [*others*, ch. 23. 14.
who] shall receive greater Damnation; yet he will not Nah. 1. 3.
at all acquit the Wicked; he will by no means clear Ex. 34. 7.
the Guilty.

Our GOD is a consuming Fire, even a jealous GOD: Deut. 4. 24.
His Power and his Wrath is against all them that for- Ezra 8. 22.
sake him. Wherefore *then* do the Wicked contemn Ps. 10. 13.
GOD? and say in their Heart, The Lord will not re-
quire it? He knoweth vain Men. He seeth Wickedness Job 11. 11.
also: will he not then consider it? Though Hand join Prov. 11. 21.
in Hand, the Wicked shall not be unpunished.

What shall we say then? Is GOD unrighteous that Rom. 3. 5. 6.
taketh vengeance? GOD forbid: for then how shall he
judge the World? Surely, GOD will not do wickedly, Job 34. 12.
neither will the Almighty pervert Judgment. The Soul Ezek. 18. 20.
that sinneth, it shall die: the Son shall not bear the Ini-

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quity

quity of the Father: neither shall the Father bear the Iniquity of the Son. The Righteousness of the Righteous shall be upon him; and the Wickedness of the Wicked shall be upon him.

- Gen. 18. 25. Shall not the Judge of all the Earth do right? He
 Job 34. 19. accepteth not the Persons of Princes; nor regardeth the Rich more than the Poor: for they are all the Work of his Hands. Therefore if thou seest the Oppression of the Poor, and violent perverting of Judgment and Justice in a Nation; marvel not at the Matter: For he that is Higher than the highest, regardeth: and there be higher than they.
- Ezek. 18. 25. Is not my Way equal, saith the Lord? Are not your
 Job 4. 17. Ways unequal? Shall mortal Man be more just than
 Ps. 119. 142. GOD? Thy Righteousness, O Lord, is an everlasting Righteousness; and thy Law is the Truth.

§ XIV. His Truth and Faithfulness.

- Isa. 65. 16. He is the GOD of Truth: * His Words are true;
 * 2 Sam. 7. 28. † and his Counsels are Faithfulness and Truth. ‡ Hea-
 † Isa. 25. 1. ven and Earth shall pass away: but his Words shall
 ‡ Mat. 24. 35. not pass away: neither shall there fail one Word of all his good Promises. For he is the faithful GOD, which keepeth Covenant and Mercy with them that love him, and keep his Commandments.
- Deut. 7. 9. GOD is not slack concerning his Promises, as some
 2 Pet. 3. 9. Men count Slackness. He is faithful who hath promi-
 Heb. 10. 23. sed; therefore our Labour shall not be in vain in the
 1 Cor. 15. 58. Lord. If we believe not, yet he abideth faithful: he
 2 Tim. 2. 13. cannot deny himself: For all his Promises are Yea, and
 2 Cor. 1. 20. Amen. * GOD is not a Man, that he should lye; nei-
 * Num. 23. 19. ther the Son of Man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? I have spoken it, saith the Lord; I will also bring it to pass. I have purposed it; I will also do it.
- Isa. 46. 11. Thy Word, O Lord, is true from the Beginning:
 Ps. 119. 160. and thy Truth endureth for ever. For ever, O Lord,
 Ps. 117. 2. thy Word is settled in Heaven: Thy Faithfulness is un-
 Ps. 119. 89. to all Generations. Just and true are thy Ways, thou
 90. King of Saints.
 Rev. 15. 3.

§ XV.

§ XV. His Holiness.

THE Lord is righteous in all his Ways; and holy Pf. 145. 17.
in all his Works: Holy and reverend is his Name. Pf. 111. 9.
GOD is pure: * and his Commandments are holy, just, 1 John 3. 3.
and good. † Far be it from him, that he should do * Rom. 7. 12.
Wickedness, or commit Iniquity. He cannot be tempt- † Job 14. 10.
ed with Evil; neither tempteth he any Man: for he is
of purer Eyes than to behold Evil; and cannot look on Jam. 1. 13.
Iniquity [*without Abhorrence.*]

[*Why then*] say ye, that every one who doth Evil, is Mal. 2. 17.
good in the Sight of the Lord; and that he delighteth
in them? He is not a GOD that hath pleasure in Wick- Pf. 5. 4, 5.
edness; neither shall Evil dwell with him: The Foolish
shall not stand in his Sight: for he hateth all the Work-
ers of Iniquity; and will say to them, [*at the last Day,*]
Depart from me; I know you not. Luke 13. 27.

The righteous Lord loveth Righteousness; and ta- Pf. 11. 7.
keth pleasure in them that fear him. But the Ways of Pf. 147. 11.
the Wicked, * their Thoughts, and † their Prayers, are Prov. 15. 9.
an Abomination to the Lord. ‡ For what Fellowship * Ps. 26.
hath Righteousness with Unrighteousness? What Com- † ch. 28. 9.
munion hath Light with Darkness? And what Concord ‡ 2 Cor. 6. 14, 15.
hath *Christ* with *Belial*; [*or with wicked Men*] the Sons 1 Sam. 2. 12.
of *Belial*? GOD is angry with the Wicked every Day. Pf. 7. 17.

Who is like unto thee, O Lord, glorious in Holiness? Exod. 15. 11.
Thou only, O Lord, art Holy. Rev. 15. 4.

§ XVI. He is Incomprehensible.

CAN we by searching find out GOD? can we find Job 11. 7.
out the Almighty to Perfection? Such Knowledge is too Pf. 139. 6.
wonderful for us: It is so high, we cannot attain unto
it. He dwelleth in the Light to which no Man can ap- 1 Tim. 6. 16.
proach.

Who can utter the mighty Acts of the Lord? Who Pf. 106. 2.
can shew forth all his Praise? Who knoweth the Power Pf. 90. 11.
of his Anger? and the Thunder of his Power who can Job 26. 14.
understand? Stand still, and consider the wondrous Jeb 37. 14,
Works of GOD. Dost thou know when he disposed 15, 16.
them? Dost thou know the wondrous Works of him

- Isa. 40. 12. that is perfect in Knowledge? Who hath measur'd the Waters in the Hollow of his Hand? and meted out Heaven with the Span; and comprehended the Dust of the Earth in a Measure; and weighed the Mountains in Scales, and the Hills in a Balance? Lo! these are Part of his Ways! and how little a Portion is heard of them?
- Job 26. 14. O the Depth of the Riches, both of the Wisdom and Knowledge of GOD! How unsearchable are his Judgments! and his Ways past finding out!
- Rom. 11. 33.

C H A P. III.

The Natural State of Man.§ I. *His Mortality.*

- Ecc. 7. 29. **G**OD made Man upright; * [and created him after his own Likeness;] but they have sought out many Inventions. And as by one Man Sin entered into the World, and Death by Sin: so Death passed upon all Men; for that all have sinned.
- * Gen. 1. 26.
- Rom. 5. 12.
- Job 14. 5. Now, the Days of Man are determined; the Lord hath appointed his Bounds that he cannot pass. The Dust shall return to the Earth, as it was; and the Spirit shall return unto GOD who gave it.
- Ecc. 12. 7.
- Pf. 49. 6, 7. They that trust in their Wealth, and boast themselves in the Multitude of their Riches; none of them can by any means redeem his Brother; nor give to GOD a Ransom for him; that he should still live for ever, and not see Corruption. Their inward Thought is, that their Houses shall continue for ever; and their Dwelling-places to all Generations; therefore they call their Lands after their own Names. This their Way is their Folly: yet their Posterity praise and approve their Sayings.
- Y 9.
- Y 11.
- Y 13.
- Pf. 49. 12. Nevertheless Man being in Honour abideth not; he is like the Beasts that perish. They that are exalted for a little while, are gone, and brought low; they are taken out of the way as all others; and cut off as the Tops of the Ears of Corn. Death shall feed on them, and their Beauty shall consume in the Grave. For it is appointed
- Job 24. 24.
- Pf. 49. 14.
- Heb. 9. 27.

pointed unto Men once to die; and after this is the Judgment.

§ II. *The Shortness and Uncertainty of Life.*

ALL Flesh is Grass: and all the Glory of Man as 1Pet. 1. 24.
the Flower of Grass: the Grass withereth, and the
Flower thereof falleth away. Our Days are swifter than Job 9. 25.
a Post: We spend our Years as a Tale that is told. Pf. 90. 9.

Here we have no continuing City: but dwell in Heb. 13. 14.
Houses of Clay, whose Foundation is in the Dust: Job 4. 19.
which are crushed before the Moth. For what is our Jam. 4. 14.
Life? It is, even a Vapour that appeareth for a little
time, and then vanisheth away.

Man knoweth not his Time: but as the Fishes that Ecc. 9. 12.
are taken in a Net, and as Birds that are caught in the
Snare; so are the Sons of Men snared in an evil Time,
when it falleth suddenly upon them. One dieth in his Job 21. 23,
full Strength, being wholly at ease and quiet: His 24, 25.
Breasts are full of Milk; and his Bones are moistened
with Marrow. Another dieth in the Bitterness of his
Soul; and never eateth with pleasure. Another faith to
his Soul, Soul, thou hast much Goods laid up for many Luke 12. 19,
Years; take thine ease, eat, drink, and be merry. But 20.
yet that *very* Night his Soul shall be required of him.

Behold, O Lord, thou hast made our Days as an Pf. 39. 5.
Hand-breadth: and our Age is as nothing before thee.
Lord, make us to know our End, and the Measure of ψ 4.
our Days, what it is; that we may know how frail we
are: And so teach us to number our Days, that we may Pf. 90. 12.
apply our Hearts unto Wisdom.

§ III. *The Vanity of Human Life.*

MAN whose Breath is in his Nostrils, wherein is he If. 2. 22.
to be accounted of? Who knoweth what is good for Ecc. 6. 12.
him, all the Days of his vain Life, which he spendeth
as a Shadow? What Profit hath a Man of all his La- ch. 1. 3.
bour which he taketh; and of the vexation of his ch. 2. 22.
Heart, wherein he hath laboured under the Sun?

If we prove our Hearts with Mirth, and say to them, Ecc. 2. 1, 2.
Enjoy Pleasure; we shall say of Laughter, It is mad:
and

- ch. 5. 11. and of Mirth, What doth it? When Goods increase, they are increased that eat them; and what good is there to the Owners thereof, saving the beholding of them with their Eyes?
- Prov. 27. 24. Riches are not for ever: [* they make themselves
* ch. 23. 5. Wings, and fly away:] neither doth the Crown endure
ch. 31. 30. to every Generation. Favour is deceitful, and Beauty
Ecl. 1. 18, 2. is vain: and he that increaseth Knowledge, increaseth Sorrow. All is Vanity.
- Ecl. 1. 8. The Eye is not satisfied with Seeing; nor the Ear
ch. 6. 7. filled with Hearing. All the Labour of Man is for the
ch. 5. 10. Mouth; and yet the Appetite is not filled. He that loveth Silver, is not satisfied with Silver: nor he that
ch. 1. 15. loveth Abundance, with Increase. For that which is
ch. 6. 9. wanting, cannot be numbered. This Wandering of the Desire, is Vanity and Vexation of Spirit.
- Pf. 39. 6. Surely every Man walketh in a vain Shew: Surely
Pf. 62. 9. they are disquieted in vain. Men of low Degree are
Pf. 39. 5. Vanity: and Men of high Degree are a Lye: Verily every Man at his best Estate is altogether Vanity.

§ IV. *The Ignorance and Corruption of Mankind.*

- Job 8. 9. WE are but of Yesterday, and know nothing. Vain
ch. 11. 12. Man would be wise, though he be born like a wild
- 1 Cor. 8. 2. As's Colt; and knoweth nothing as he ought to know.
- Is. 59. 9, 10. We wait for Light; but behold Obscurity: for Brightness; but we walk in Darknes. We grope for the Wall like the Blind: We stumble at Noon-day, as in the Night.
- Job 28. 12, 13. Where shall Wisdom be found? And where is the Place of Understanding? Man knoweth not the Price thereof: neither is it found in the Land of the Living.
- John 3. 19. For Men love Darknes rather than Light, because their Deeds are evil.
- Pf. 14. 2, 1. The Children of Men are corrupt, they have done
Ecl. 7. 20. abominable Works: There is none that doth good, and
* 1 John 5. sinneth not: For * the whole World lieth in Wickedness. † And because Sentence against an evil Work, is
† Ecl. 8. 11. not executed speedily; therefore the Heart of the Sons of Men is fully set in them to do Evil.

In us, that is, in our Flesh, dwelleth no good Thing: Rom. 7. 18. for to will, is present with us, but how to perform that which is good, we find not. For the Flesh lusteth against the Spirit: and the Spirit against the Flesh: So that we cannot [*always*] do the Things that we would.

However, Let no Man say, when he is tempted, I am tempted of GOD: for GOD tempteth not any Man: But every Man is tempted, when he is drawn away of his own Lusts, and enticed. Then when Lust hath conceived, it bringeth forth Sin: And Sin, when it is finished, bringeth forth Death.

CH A P. IV.

Concerning the Redemption of Man by JESUS Christ.

§ I. GOD the Father hath redeemed us by his Son.

WHEN the Fulness of Time was come, God, the Father of our Lord JESUS Christ, sent forth his Son to be the Saviour of the World; and a Propitiation for our Sins. * In this was manifested the Love of God towards us, because he sent his only begotten Son into the World, that we might live through him. He sent not his Son to condemn the World; but that the World through him might be saved: For God was in Christ, reconciling the World to himself; not imputing their Trespases unto them that repent, and believe [*so as to obey*] the Gospel.

Thus hath GOD visited and redeemed his People; as he spake by the Mouth of his holy Prophets, which have been since the World began: And hath performed the Mercy promised to our Fathers, and remembered his Holy Covenant; that we being delivered out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him all the Days of our Life.

The Father loved the Son, and gave all Things into his Hand: For it pleased the Father, that in him should

all

- John 3. 34. all Fulness dwell. And he spake the Words of GOD; for GOD gave not the Spirit by Measure unto him.
- Acts 2. 22. *He was* a Man approved of GOD, by Miracles, and
 y 23. Wonders which GOD did by him. And being delivered by the determinate Counsel and Foreknowledge of GOD, unto wicked Hands that crucified him;
- Eph. 1. 20. he raised him from the Dead, and set him at his own
 y 21. Right-hand, far above all Principality, and Power, and
 y 22. Might, and Dominion: and hath put all Things under his Feet; giving him to be the Head over all Things
- Acts 5. 31. to the Church; and a Saviour to give Repentance to
 Acts 10. 42. his People, and Forgiveness of Sins. It is he who was ordained of GOD to be the Judge of Quick and Dead.
- John 5. 22. For the Father judgeth no Man; but hath committed
 John 17. 2. all Judgment to the Son; and given him Power over all Flesh.
- Eph. 1. 3,— Blessed be the GOD and Father of our Lord JESUS
 11. Christ, who hath blessed us, and chosen us in him, before the Foundation of the World, that we should be holy, and without Blame before him, in Love: Having predestinated us unto the Adoption of Children by JESUS Christ, to the Praise of the Glory of his Grace; wherein he abounded towards us in all Wisdom and Prudence; having made known to us the Mystery of his Will, according to his good Pleasure which he hath purposed in himself, that, in the Dispensation of the Fulness of Times, he might gather together in one [even in Christ,] all Things in Heaven and in Earth. And
 1Tim. 3. 16. without all Controversy, great is the Mystery of Godliness, GOD was manifest in the Flesh; justified in the Spirit; seen of Angels; preached unto the *Gentiles*; believed on in the World; and received up into Glory.

§ II. *Christ is GOD and Man.*

- John 1. 1. IN the Beginning was the Word, with GOD; and
 y 14. the Word was GOD. And the Word was made Flesh, and dwelt among us; being the Only-begotten of the
- Heb. 1. 3. Father; the Brightness of his Glory, and the express
 Col. 1. 16. Image of his Person. By him [and for him] were all Things created that are in Heaven, or in Earth; visible and

and invifible : He is before all Things, and * upholdeth them by the Word of his Power. Col. 1. 17.
* Heb. 1. 3.

JESUS Chrift is Lord of all ; * in whom dwelleth all the Fulnefs of the Godhead bodily : By whom alfo GOD made the Worlds. He and his Father are One : He being in the Father, and the Father in Him : *So that* what Things foever the Father doth, thefe alfo doth the Son. Acts 10. 36.
* Col. 2. 9.
Heb. 1. 2.
John 10. 30.
ch. 14. 11.
ch. 5. 19.

He is the Firft and the Laft : * The fame Yesterday, To-day, and for Ever. *For thus* faith the Father unto the Son, Thy Throne, O GOD, is for ever and ever : A Sceptre of Righteoufnefs is the Sceptre of thy Kingdom. Great is the Myftery of GOD manifelt in the Flefh ; the Myftery of GOD the Father, and of Chrift, in whom are hid all the Treafures of Wifdom and Knowledge. Rev. 1. 17.
* Heb. 13. 8.
ch. 1. 8.
1 Tim. 3. 16.
Col. 2. 2, 3.

Thefe Things are written, that we might believe that JESUS is the *Chrift*, the Son of GOD ; who had Glory with his Father before the World was : And that all Men fhould honour the Son, even as they honour the Father : *who*, when he brought in the firft Begotten into the World, faith, And let all the Angels of GOD worfhip him. John 20. 31.
eh. 17. 5.
ch. 5. 23.
Heb. 1. 6.

Chrift JESUS being in the Form of GOD, thought it not Robbery to be equal with GOD ; but made himfelf of no Reputation ; and took upon him the Form of a Servant ; and was made in the Likenefs of Men ; being made of a Woman, in the Likenefs of finful Flefh. For verily he took not on him the Nature of Angels : but as the Children of Men are Partakers of Flefh and Blood, he alfo himfelf took Part of the fame. Phil. 2. 5, 6.
ψ 7.
Gal. 4. 4.
Rom. 8. 3.
Heb. 2. 16.
ψ 14.

Now the Birth of JESUS Chrift was in this manner. Mat. 1. 18,
When his Mother *Mary* was efpoufed to *Joſeph*, before they came together, the Power of the Higheft overshadowed her : So ſhe conceived, and brought forth a Son, who was called JESUS the Son of GOD, and *Emmanuel* ; which being interpreted, is, GOD with us. Luke 1. 35.
— 31.

Unto us then a Child is born ; and his Name ſhall be called Wonderful, Counſellor, Mighty GOD, the Everlaſting Father, the Prince of Peace. [*This is*] He that ſhould come : * He of whom *Mofes* in the Law, and the Prophets did write. He is Lord of Lords, and King. Iſa. 9. 6.
Mat. 11. 3.
* John 1. 45.
Rev. 17. 14.

Rev. 5. 12, 13. King of Kings; worthy to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. Therefore Blessing, and Glory, and Honour, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

§ III. Of the Trinity.

1 John 5. 7. THERE are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these
 1 Cor. 8. 5, 6. Three are One. Though there be that are called Gods, whether in Heaven, or in Earth, (as there be Gods many, and Lords many:) yet to us there is but one GOD, the Father, of whom are all Things, and we in Him: and one Lord, JESUS Christ, by whom are all
 Eph. 4. 4. Things, and we by Him: — and one Spirit — of Truth,
 John 15. 26. which proceedeth from the Father; — who sent forth
 Gal. 4. 6. the Spirit of his Son into our Hearts.
 Heb. 9. 14. Christ, through the Eternal Spirit, offered himself to
 John 14. 26. GOD: Who sent the Comforter [the Spirit of Truth]
 ch. 15. 26. in the Name of his Son: by whom we are built together,
 Eph. 2. 22. for an Habitation of GOD, through the Spirit.
 Rom. 1. 7. [Those that are] called to be Saints, are Elect according to the Foreknowledge of GOD the Father,
 1 Pet. 1. 2. through Sanctification of the Spirit, unto Obedience,
 Eph. 2. 18. and Sprinkling of the Blood of JESUS Christ: through whom we have Access, by one Spirit, unto the Father.
 Mat. 28. 19. [The Apostles] taught and baptized all Nations in the Name of the Father, and of the Son, and of the Holy
 2 Cor. 13. 14. Ghost: [And they prayed that] the Grace of the Lord JESUS Christ, the Love of GOD, and the Communion of the Holy Ghost, might be with all *Christians*.

§ IV. The Means whereby JESUS Christ hath redeemed us.

1. By his perfect Obedience.

Mat. 5. 17. CHRIST came not to destroy the Law, or the
 ch. 3. 15. Prophets; but to fulfil them: and therefore as it became him, he fulfilled all Righteousness. He was meek and

and lowly in Heart: When he was reviled, he reviled 1 Pet. 2. 23.
not again; when he suffered, he threatened not; but
committed himself to him that judgeth righteously.

He did no Violence; neither was any Deceit in his Iſa. 53. 9.
Mouth: He went about doing good; leaving us an Acts 10. 38.
Example that we should follow his Steps; who did no 1 Pet. 2. 21,
Sin, neither was Guile found in him: for he did al- 22.
ways thoſe Things that pleaſed the Father. Such an John 8. 29.
High-Prieſt became us, who is holy, harmleſs, unde- Heb. 7. 26.
filed, and ſeparate from Sinners.

2. By giving us a New Covenant.

The Law was given by Moſes, but Grace and Truth John 1. 17.
came by JESUS Chriſt: Who being a Prophet, migh- Luke 24. 19.
ty in Deed and Word, came to call Sinners to Repen- Mat. 9. 13.
tance; [*and to take off that*] Yoke from the Neck of Acts 15. 10.
his Diſciples, which neither they, nor their Fathers,
were able to bear. The Law was their Schoolmaſter Gal. 3. 24.
to bring them to Chriſt: who hath blotted out the Col. 2. 14.
Hand-writing of Ordinances that was againſt us; and
took it out of the Way.

The Prieſts that offered Gifts according to the Law, Heb. 8. 4, 5,
ſerved unto the Example and Shadow of heavenly 6.
Things: but now Chriſt hath obtained a more excellent
Ministry, by how much he is the Mediator of a better
Covenant, which was eſtabliſhed upon better Promiſes.

There is now verily a diſannulling of the [*Ritual*] Heb. 7. 18,
Commandment going before, for the Weakneſs and 19.
Unprofitableneſs thereof: For the Law made nothing
perfect; but the bringing-in of better Hope did: by
the which we draw nigh unto God.

He hath called us to Glory and Virtue: and hath gi- 2 Pet. 1. 3, 4.
ven unto us exceeding great and precious Promiſes;
that by theſe we might be Partakers of the Divine Na-
ture; having eſcaped the Corruption that is in the
World through Luſt. For the Grace of God, which Tit. 2. 11, 12.
bringeth Salvation, hath appeared to all Men; teach-
ing us, that denying all Ungodlineſs, and worldly
Luſts, we ſhould live ſoberly, righteouſly, and godly
in this preſent World: *That* we may adorn the Doc- ψ 10.
trine of God our Saviour in all Things.

3. By his Death.

- 1 Cor. 5. 7. Christ our Passover (* the Lamb slain before the
 * Rev. 13. 8. Foundation of the World) is sacrificed for us: being
 Phil. 2. 8. obedient unto the Death, even the Death of the Cross.
 Mat. 20. 28. The Son of Man gave himself a Ransom for all: and
 1 Tim. 2. 6. is the Propitiation for the Sins of the whole World.
 1 John. 2. 2. He suffered for our Sins; the Just for the Unjust; that
 1 Pet. 3. 18. he might bring us to GOD, and deliver us from this
 Gal. 1. 4. present evil World. To this End was he born, and
 John 18. 37. for this Cause came he into the World, that he should
 bear Witness unto the Truth.
- Eph. 5. 2. Christ hath loved us, and given himself for us, an
 Offering and a Sacrifice to GOD, for a sweet-smelling
 Heb. 10. 11. Savour. Every other Priest standeth daily ministering,
 and offering oftimes the same Sacrifices; which can ne-
 ver take away Sin: But we are sanctified through the
 Offering of the Body of JESUS Christ once for all:
 who tasted Death for every Man; and died (*even*) for
 the Ungodly: That he might destroy him that had the
 Power of Death, that is, the Devil; and deliver them,
 who, through Fear of Death, were all their Lifetime
 subject to Bondage. Hereby perceive we the Love of
 GOD, because he laid down his Life for us.
- Rev. 1. 5, 6. Now unto him that loved us, and washed us from
 our Sins in his own Blood; and hath made us Kings
 and Priests unto God, and his Father; to him be Glo-
 ry and Dominion for ever and ever.

4. His Resurrection.

- Luke 24. 46, It behoved Christ to suffer, and to rise from the
 47. Dead; that Repentance and Remission of Sins should
 1 Cor. 15. 3, 4, be preached in his Name, among all Nations. So ha-
 ving died for our Sins, he was buried, and rose again
 Acts 10. 40, the third Day, according to the Scriptures. GOD rai-
 sed him up; and shewed him openly unto Witnesses
 ch. 26. 22, chosen before of GOD, who said none other Things
 23. than those which the Prophets and Moses did say should
 come; that *Christ* should suffer, and be the first that
 should rise from the Dead.
- Rom. 4. 25. He was delivered for our Offences, and raised again
 ch. 6. 4. for our Justification: that we also should walk in New-
 ness

ness of Life. *Therefore* let us reckon ourselves also Rom. 6. 11.
dead unto Sin; but alive unto God, through JESUS
Christ our Lord.

5. *His Intercession in Heaven.*

JESUS having finished the Work which his Father John 17. 4.
gave him to do; and shewed himself alive, after his Acts 1. 3.
Passion, by many infallible Proofs, (being seen of above 1 Cor. 15. 6.
five hundred *Disciples* at once :) * he was received up * Mark 16.
into Heaven; † and sat down on the Right-hand of the ^{19.}
Majesty on high: whom the Heavens must receive un- † Heb. 1. 3.
til the time of Restitution of all Things. Acts 3. 21.

Christ entered not into the holy Places made with Heb. 9. 24.
Hands, which are the Figure of the true; but into
Heaven itself; now to appear in the Presence of GOD,
and make Intercession for us.

Rom. 8. 34.

Now, if any Man sin, we have an Advocate with the 1 John 2. 1.
Father, JESUS Christ the Righteous; the Author of Heb. 5. 9.
eternal Salvation unto all them that obey him. No John 14. 6.
Man cometh unto the Father, but by *Christ*; who is
the Way, the Truth, and the Life. He is the one 1 Tim. 2. 5.
[only] Mediator between GOD and Man; who is gone John 14. 2, 3.
to prepare a Place for us in his Father's House; but will
come again, and receive us unto himself, that where
he is, there we may be also.

Therefore, let no Man beguile you of your Reward Col. 2. 18.
in a voluntary Humility, and worshipping of Angels,
or Men of like Passions with *ourselves*; (not holding Acts 14. 15.
[to *Christ*] the Head :) * See thou do it not: They are Col. 2. 19.
Fellow Servants, and Brethren: But worship God; [and * Rev. 19. 10.
him who] is able to save them to the uttermost that Heb. 7. 24.
come unto GOD by him, seeing he ever liveth to 25.
make Intercession for them.

6. *By the Assistance of his Holy Spirit.*

We are saved by the Washing of Regeneration, and Tit. 3. 5, 6.
Renewing of the Holy Ghost; which is shed on us a-
bundantly through JESUS Christ our Saviour: and
our Souls are purified in obeying the Truth, through 1 Pet. 1. 22.
the Spirit; which God giveth to them that obey him: Acts 5. 32.
Now as many as are led by the Spirit of God, they are Rom. 8. 14.
the Sons of God.

There

- 1 Cor. 12. 4, 6. There are Diversities of Gifts and Operations : But
 y 7. the Manifestation of the Spirit is given to every Man to
 Heb. 4. 16. profit withal. Let us therefore come boldly unto the
 Throne of Grace, that we may obtain Mercy, and find
 2 Cor. 12. 9. Grace to help in time of Need. God's Grace is suffi-
 Phil. 4. 13. cient for us : For we can do all Things through *Christ*
 who strengthens us.
- Mat. 7. 7. Ask, and it shall be given you ; seek, and ye shall
 y 11. find : for your Father, which is in Heaven, will give
 James 1. 5. good Things to them that ask him. He giveth to all
 Rev. 3. 20. Men liberally, and upbraideth not. Behold, he stands
 at the Door [*of our Hearts*], and knocketh : If we hear
 his Voice, and open the Door ; he will come in to us,
 Rom. 8. 26. and help our Infirmities : For, by the Spirit of God, we
 Eph. 3. 16. are strengthened with Might in the inner Man ; and in
 Rom. 8. 37. all Things [*may be*] more than Conquerors, through
 him that loved us.
- 1 Cor. 10. 13. GOD is faithful, who will not suffer you to be
 tempted above that ye are able [*to bear :*] but will, with
 11a. 40. 29. the Temptation also, make a Way to escape : For he
 giveth Power to the Faint ; and to them that have no
 Might, he increaseth Strength.
- Acts 7. 51. [*But some*] stiff-necked People always resist the Holy
 2 Cor. 6. 1. Ghost, and receive the Grace of God in vain. [*There-*
 1 Thef. 5. 19. *fore we should take care that we*] quench not the Spi-
 Heb. 6. 4. rit : for it is impossible for those who were once en-
 lightened, and have tasted of the heavenly Gift, and
 y 5, 6. were made Partakers of the Holy Ghost ; and have
 tasted the good Word of GOD, and the Powers of
 the World to come ; if they shall fall away, *it is* [almost]
impossible to renew them again to Repentance ; seeing
 Heb. 10. 29. they have done Despite unto the Spirit of Grace.
- Eph. 5. 9. The Fruit of the Spirit is in all Goodness, Righteous-
 Gal. 5. 22. ness, and Truth ; Love, Joy, Peace, Long-suffering,
 Rom. 15. 13. Gentleness, Faith, Meekness, Temperance. And through
 the Power of the Holy Ghost, we abound in Hope ; and
 Eph. 3. 17. are filled with all Joy and Peace in believing ; being
 rooted and grounded in Love.
- Eph. 3. 20, 21. Now unto him that is able to do exceeding abun-
 dantly above all that we ask, or think, according to the
 Power that worketh in us ; unto him be Glory in the
 Church, by JESUS Christ, World without end.

7. *By being our Judge.*

The same JESUS who was taken up into Heaven, Acts 1. 11. shall come in like Manner as he was seen go into Heaven: and he shall judge the Quick and the Dead, 2Tim. 4. 1. at his Appearing.

GOD hath appointed a Day in which he will judge Acts 17. 31. the World in Righteousness: So that we must all ap- 2Cor. 5. 10. pear before the Judgment-seat of *Christ*, that every one may receive the Things done in his Body; according to that he hath done, whether it be good or bad; — in Rom. 2. 16. the Day when GOD shall judge the Secrets of Men, by JESUS Christ, according to his Gospel.

Then shall the Son of Man come in his Glory, and Mat. 25. 31, all the holy Angels with him: and before him shall all 32 Nations be gathered: all that are in their Graves shall John 5. 28, hear his Voice, and come forth. The Dead, both small 29. and great, shall stand before God; and be judged ac- Rev. 20. 12. cording to their Works. Then shall Christ say to the Mat. 25. 34. *Righteous*, [who purify themselves, as he is pure,] 1John 3. 3. Come, ye blessed of my Father, inherit the Kingdom prepared for you: But he will say to the *Wicked* [that Mat. 25. 41. obey not his Gospel,] Depart from me, ye Cursed, into 2Thes. 1. 8. everlasting Fire, prepared for the Devil and his Angels. So these shall go away into everlasting Punishment; Mat. 25. 46. but the Righteous into Life eternal.

§ V. *Of the Kingdom and Church of Christ.*

THE Kingdoms of this World are become the Rev. 11. 15. Kingdoms of our Lord, and of his Christ: who both Rom. 14. 9. died and revived, that he might be the Lord, both of the Dead and the Living. He is the Head of all Prin- Col. 2. 10. cipality and Power; (Angels being made subject unto 1Pet. 3. 22. him:) and he must reign till he hath put down all Au- 1Cor. 15. 25, thority and Power, and hath put all Enemies under his 24. Feet. And when all Things shall be subdued unto him; y 28. then shall the Son also himself be subject unto him that put all Things under him, that GOD may be all in all.

JESUS chose twelve of his Disciples, whom he Luke 6. 13. named Apostles: and ordained them to * preach the Mark 3. 14. Kingdom of God; to † baptize in his Name; to ‡ break * Luke 9. 2. the † Mat. 28. 19. ‡ 1Cor. 10. 16.

the Bread which is the Communion of the Body of
 1 Cor. 11. 25. Christ; [in Remembrance of him:] and to bless the
 Cup which is the Communion of his Blood.

Mat. 28. 18. All Power in Heaven and in Earth being given to
 Mark 16. 15. him, he said to his Disciples, Go ye, and preach the Go-
 Mat. 28. 19, spel to all Nations: baptizing them in the Name of the
 20. Father, and of the Son, and of the Holy Ghost; and
 teaching them to observe all Things whatsoever I have
 commanded you: and lo I am with you alway, even
 unto the End of the World.

Acts 4. 4. Now when many of them, who heard the Word, be-
 Acts 2. 42. lieved; they continued stedfastly in the Apostles Doc-
 trine and Fellowship, and in breaking of Bread, and in
 Acts 4. 32. Prayers: and the Multitude of them that believed [*was*
 ch. 20. 28. *called*] the Church of God, and of Christ,—the * Head
 Rom. 16. 16. of the Church, † which is his Body.

* Eph. 5. 23. There is one Body, and one Spirit; one Lord, one
 † ch. 1. 23. Faith, one Baptism, one GOD and Father of all. And
 Eph. 4. 4, 5, 6. as the Body is one, and hath many Members: so we,
 1 Cor. 12. 12. being many, are one Body in Christ; and Members in
 Rom. 12. 5. particular. ‡ For, by one Spirit, we are all baptized
 1 Cor. 12. 27. into one Body, whether we be *Jews* or *Gentiles*. Both
 ‡ y 13. are || Fellow-Citizens with the Saints, and of the
 Rom. 3. 29. Household of GOD: and are built upon the Founda-
 || Eph. 2. 19, tion of the Apostles and Prophets, JESUS Christ
 20, 21. himself being the Chief Corner-stone: in whom all the
 Building fitly framed together, groweth unto an holy
 Temple to the Lord.

Eph. 5. 25, Christ loved the Church, and gave himself for it, that
 26, 27. he might sanctify and cleanse it; and that he might
 present it to himself a glorious Church, holy, and
 Eph. 4. 11, without Blemish. [*To this End*] he gave some, Apostles;
 — 17. and some, Prophets; and some, Evangelists; and some,
 Pastors and Teachers; for the perfecting of the Saints,
 for the Work of the Ministry; for the edifying the Bo-
 dy of Christ; that we henceforth be no more Children,
 tossed to and fro with every wind of Doctrine, by the
 Slight of Men, and cunning Craftiness, whereby they lie
 in wait to deceive: but speaking the Truth in Love,
 may grow up unto him in all Things, which is the Head,
 even Christ; from whom the whole Body fitly joined
 together,

together, and compacted, maketh Increase unto the edifying itself in Love.

Besides the Apostles, whom Christ had chosen, and set *[first]* in the Church, * the Lord appointed other seventy *[Disciples]* also; and sent them forth as Labourers into his Harvest. *[Of these one was]* chosen to take part of the Ministry and Apostleship, from which Judas by Transgression fell. Acts 1. 2.
1 Cor. 12. 28.
* Luke 10. 1, 2.

And in those Days, when the Number of Disciples was multiplied, the Apostles (by Prayer and laying on their Hands) appointed *Deacons* to serve Tables, *[and take care of the Poor: They likewise]* preached, and baptized those that believed in the Name of JESUS Christ. Thus were the Churches established in the Faith, and increased in Number daily. Acts 6. 2.
v 6.
v 3.
ch. 8. 12.
ch. 16. 5.

§ VI. The Benefits of our Redemption.

1. Knowledge.

WE are a chosen Generation, a royal Priesthood, a peculiar People; that we should shew forth the Praises of him who hath called us out of Darkness, into his marvellous Light. For GOD, who commanded the Light to shine out of Darkness, hath shined in our Hearts: So that unto us it is given to know the Myseries of the Kingdom of GOD. 1 Pet. 2. 9.
2 Cor. 4. 6.
Mat. 13. 11.

In every Thing we are enriched by him, in all Understanding, and in all Knowledge; the Eyes of our Understanding being enlightened, that we may know what is the Hope of his Calling, and what is the exceeding Greatness of his Power towards us who believe. 1 Cor. 1. 5.
Eph. 1. 18, 19.

Christ hath brought Life and Immortality to Light through the Gospel: So that we know our Labour shall not be in vain in the Lord; but that, if we are not weary in well-doing, in due Season we shall reap Life everlasting. 2 Tim. 1. 10.
1 Cor. 15. 58.
Gal. 6. 9, 8.

JESUS is the true Light, which lighteth every Man that cometh into the World: whosoever believeth in him, and followeth him, shall not walk in Darkness, but shall have the Light of Life; and be filled with the Knowledge of GOD's Will, in all Wisdom and spiritual Understanding. John 1. 9.
ch. 12. 46.
ch. 8. 12.
Col. 1. 9.

- 1 Cor. 2. 14. The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned. *The Preaching of the Cross is [Foolishness] to them that perish; but unto us that are saved, it is the Power of GOD, and the Wisdom of GOD: Wherefore we count all Things but Loss for the Excellency of the Knowledge of Christ JESUS.*
- ch. 1. 18.
- y 24.
- Phil. 3. 8.

2. Sanctification.

- Acts 3. 26. GOD having raised up his Son JESUS, sent him to bless us, in turning away every one of us from his Iniquities. Our old Man is crucified with him, that the Body of Sin might be destroyed; that henceforth we should not serve Sin.
- Rom. 6. 6.
- 1 John 3. 8. For this Purpose the Son of GOD was manifested, that he might destroy the Works of the Devil; and turn us from the Power of *Satan* unto GOD. Therefore, being justified by Faith, we have Peace with GOD, through our Lord JESUS Christ; who offered himself without Spot, [*that he might*] purge our Consciences from dead Works, to serve the living GOD.
- Acts 26. 18.
- Rom. 5. 1.
- Hcb. 9. 14.
- Rom. 5. 18. As, by the Offence of one, Judgment came upon all Men to Condemnation; even so, by the Righteousness of one, the free Gift came upon all Men unto Justification of Life. For we are God's Workmanship, created in Christ JESUS unto good Works, which God hath before ordained that we should walk in them.
- Eph. 2. 10.
- Rom. 8. 1. There is therefore now no Condemnation to them which are in Christ JESUS, who walk not after the Flesh, but after the Spirit. For we are washed, we are sanctified, we are justified in the Name of the Lord JESUS, and by the Spirit of our GOD. And, having purified our Souls in obeying the Truth, he will present us holy and unblameable in the Sight of GOD.
- 1 Cor. 6. 11.
- 1 Pet. 1. 22.
- Col. 1. 22.

3. Eternal Life and Happiness.

- Luke 9. 56. The Son of Man came not to destroy Mens Lives, but to save them; and hath abolished Death through the Gospel; that he might have Life more abundantly.
- 2 Tim. 1. 10.
- John 10. 10.
- ch. 11. 25. He is the Resurrection and the Life; and shall change our

our vile Body, that it may be fashioned like unto his Phil. 3. 21.
 glorious Body. It is sown in Corruption, *but* raised in 1 Cor. 15. 42.
 Incorruption: It is sown in Dishonour, *but* raised in y 43.
 Glory: It is sown in Weakness, it is raised in Power.
 We shall all be changed in a Moment; the Dead shall y 51, 52.
 be raised incorruptible, and put on Immortality. * O y 53.
 Death, where is thy Sting? O Grave, where is thy y 55.
 Victory? Thanks be to God, who giveth us the Vic-
 tory, through our Lord JESUS Christ.

GOD hath not appointed us to Wrath; but to ob- 1 Thes. 5. 9.
 tain Salvation by Christ: in whom believing, we re- 1 Pet. 1. 8.
 joice with Joy unspeakable, and full of Glory. He hath y 3, 4.
 begotten us again unto a lively Hope of an Inheritance
 incorruptible and undefiled, reserved in Heaven for us.

He that spared not his own Son, but delivered him Rom. 8. 32.
 up for us all; how shall he not with him also freely
 give us all Things? having made us meet to be Par- Col. 1. 12.
 takers of the Inheritance of the Saints in Light; and
 given unto us all Things that pertain unto Life and 2 Pet. 1. 3.
 Godliness.

This is a faithful Saying, and worthy of all Accepta- 1 Tim. 1. 15.
 tion, that Christ JESUS came into the World to save
 [*such*] Sinners, *as*, being made free from Sin, and be- Rom. 6. 22.
 come Servants to God, have their Fruit unto Holiness,
 and *in* the End, everlasting Life.

We are come unto Mount *Sion*, and unto the City of Heb. 12. 22,
 the living God, the heavenly *Jerusalem*, and to an in- 23, 24.
 numerable Company of Angels, to the general Assem-
 bly and Church of the First-born which are written in
 Heaven, and to God the Judge of all, and to the Spi-
 rits of just Men made perfect, and to JESUS the Me-
 diator of the new Covenant; by whom our spiritual 1 Pet. 2. 5.
 Sacrifices are acceptable to God.

Behold what manner of Love the Father hath be- 1 John 3. 1.
 flowed upon us, that we should be called the Sons of
 God: and if Sons, then Heirs; Heirs of God, and Rom. 8. 17.
 joint-heirs with Christ. Now we are the Sons of God, 1 John 3. 2.
 and it doth not yet appear what we shall be: but we
 know, that when he shall appear, we shall be like him;
 for we shall see him as he is: and with open Face be- 2 Cor. 3. 18.
 holding as in a Glass, the Glory of the Lord; we shall
 be changed into the same Image, from Glory to Glory.

- Rom. 8. 35. Who shall separate us from the Love of God? shall Tribulation, or Distress, or Persecution, or Famine, or
 y 37. Peril, or Sword? Nay, in all these Things we are more
 y 38. than Conquerors, through him that loved us. So that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any Creature, shall be able to separate us from the Love of God, which is
 1 Cor. 3. 21, in Christ JESUS our Lord. All Things are ours:
 22, 23. whether the World, or Life, or Death, or Things present, or Things to come; all are ours; and we are Christ's; and Christ is God's.

CHAP. V.

The Terms of the Gospel-Covenant; or, the Conditions of our Salvation.

§ I. Faith.

- Heb. 11. 6. **WITHOUT** Faith it is impossible to please GOD. For he that cometh to GOD, must believe that he is, and that he is a Rewarder of them that diligently
 1 John 3. 23. seek him. And this is his Commandment, that we should believe in the Name of his Son JESUS Christ,
 John 14. 1. [*who said to us,*] Ye believe in GOD, believe also in
 John 12. 48. me: He that rejecteth me, and receiveth not my Words, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last Day.
 Mark 11. 22. Have Faith in GOD, * so shall ye be established;
 * 2 Chr. 20. believe his Prophets, so shall ye prosper. Believe on
 20. the Lord JESUS Christ, and ye shall be saved. For
 Acts 16. 31. he was manifest in these last Times for us, who, by
 1 Pet. 1. 20, him, do believe in GOD, that raised him up from the
 21. Dead: in whom, though now we see him not, yet believing, we rejoice with Joy unspeakable.
 y 8. See then that ye refuse not him that speaketh: For if they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.

Now

Now Faith is the Substance of Things hoped for, the Heb. 11. 1.
Evidence of Things not seen : so that we walk by Faith, 2 Cor. 5. 7.
not by Sight ; while we look not at the Things which ch. 4. 18.
are seen, but at the Things which are not seen : for the
Things which are seen, are temporal ; but the Things
which are not seen, are eternal.

Thus we have respect to the Recompense of the Re- Heb. 11. 26.
ward ; being fully persuaded, that what God hath prom-
ised, he is able also to perform. We have not re-
ceived the [*Accomplishment of the*] Promises ; but ha- y 13.
ving seen them afar off, we are persuaded of them, and
embrace them ; and confess, that we are Strangers and
Pilgrims on the Earth ; that we seek, and * desire a y 14.
better [that is, an heavenly] Country : and we look y 16.
for a City which hath Foundations, whose Builder and y 10.
Maker is GOD.

A Man is justified by Faith in Christ, without the Rom. 3. 28.
Deeds of the Law : Do we then make void the Law y 31.
through Faith ? God forbid : yea, we establish the Law.
God shall justify [*those of*] the Circumcision [*the Jews*] y 30.
by Faith ; and [*those of*] the Uncircumcision [*the Gen-
tiles*] through Faith : But in Christ JESUS, neither Gal. 5. 6.
Circumcision availeth any Thing, nor Uncircumcision,
but Faith which worketh by Love. For though I have 1 Cor. 13. 2,
the Gift of Prophecy, and understand all Mysteries, and 3.
all Knowledge ; and though I have all Faith, so that I
could remove Mountains, though I bestow all my
Goods to feed the Poor, and give my Body to be burnt,
and yet have not Charity, it profiteth me nothing.

The Righteousness of GOD, without the Law, is Rom. 3. 21,
by Faith of JESUS Christ, unto all them that be- 22.
lieve ; being justified freely by his Grace, through the y 24.
Redemption that is in JESUS Christ. What shall Rom. 6. 1.
we say then ? Shall we continue in Sin, that Grace
may abound ? shall we sin, because we are not under y 15.
the Law, but under Grace ? God forbid : For he that 1 John 3. 8,
committeth Sin, is of the Devil. Whosoever is born
of GOD, doth not commit Sin. The Sting of Death 1 Cor. 15. 56,
is Sin ; and the Strength of Sin is the Law : But 57.
Thanks be to God, who giveth us the Victory, through
JESUS Christ ; who gave himself for us, that he Tit. 2. 14.
might redeem us from all Iniquity, and purify un-
to

to himself a peculiar People, zealous of good Works.
 James 2. 19. Thou believest that there is one GOD; [that JE-
 Mark 5. 7. SUS is the Son of the most high GOD; and that
 2 Sam. 7. 28. his Words are true:] thou dost well; the Devils also
 James 2. 20. believe, and tremble. But know, O vain Man, that by
 22. Works our Faith is made perfect; and that as the Bo-
 dy without the Spirit is dead, so Faith without Works
 is dead also.

Rom. 10. 10. With the Heart Man believeth unto Right-
Profession. teousness, and with the Mouth Confession is

Mark 8. 38. made unto Salvation. Whosoever shall be
 ashamed of me, or of my Words (saith *Christ*), in this
 sinful Generation, of him also shall the Son of Man be
 ashamed when he cometh in the Glory of his Father,
 2 Tim. 2. 12. with the holy Angels. If we deny him, [or his Faith,]
 Rev. 2. 13. he also will deny us. Be not thou therefore ashamed
 2 Tim. 1. 8. of the Testimony of our Lord.

2 John 7. Many Deceivers are entered into the World, who
 confess not that JESUS Christ is come in the Flesh.

2 Tim. 2. 19. Nevertheless the Lord knoweth them that are his, ha-
 ving this Seal, Let every one that nameth the Name of
 Tit. 1. 16. *Christ* depart from Iniquity: For they that profess they
 know GOD, but in Works deny him, are abominable
 and reprobate.

§ II. Repentance.

Mark 1. 15. REPENT ye, and believe the Gospel: * So Ini-
 * Ezek. 18. quity shall not be your Ruin. † The Lord is not will-
 30. ing that any should perish, but that all should come to
 † 2 Pet. 3. 9. Repentance. Therefore he commandeth all Men e-
 Acts 17. 30. very where to repent, and to do Works meet for Re-
 ch. 26. 20. pentance. Our Transgressions are multiplied before
 Isa. 59. 12. GOD, and our Sins testify against us; let us be zeal-
 Rev. 3. 19. ous therefore, and repent.

1 Sam. 7. 3. Return unto the Lord with all your Hearts; and
 Eccl. 8. 3. stand not in an evil Thing: but * wash thine Heart
 * Jer. 4. 14. from Wickedness, that thou mayst be saved. How
 Isa. 44. 22. long shall thy vain Thoughts lodge within thee? Re-
 turn unto me, saith the Lord, for I have redeemed
 Mal. 3. 7. you. Return unto me, and I will return unto you. But
 Luke 13. 3. except ye repent, ye shall perish.

Examine

Examine yourselves, whether ye be in the Faith; prove your own selves. Every Examination.

2 Cor. 13. 5.

one of us shall give an account of himself

Rom. 14. 12.

to GOD: and every Man shall bear his own Burden. Gal. 6. 5.

Therefore let us judge ourselves, and we shall not be judged [or condemned.] 1 Cor. 11. 31.

Let us search and try our Ways, and turn again unto the Lord. Wherewith shall a Man cleanse his Way? Ps. 119. 9.

but by taking heed thereto, and proving his own Work, according to the Word of GOD: which is Heb. 4. 12.

quick and powerful; piercing even to the dividing asunder of Soul and Spirit; and is a Discerner of the Thoughts and Intent of the Heart.

If our Heart condemn us not [when our Spirit has made diligent Search,] then have we Confidence towards GOD, and shall assure our Hearts before him. 1 John 3. 21. Ps. 77. 6.

But if our Heart condemn us, GOD is greater than our Heart, and knoweth all Things. Therefore commune with your own Heart; consider your Ways; and turn yourselves from all your Transgressions. 1 John 3. 19, 20. Ps. 4. 4. Hag. 1. 7. Ezek. 18. 30.

If we say that we have no Sin, we deceive ourselves, and the Truth is not in us. Confession. 1 John 1. 8, 9.

But if we confess our Sins, GOD is faithful and just to forgive us our Sins; and to cleanse us from all Unrighteousness. He that covereth his Sins, shall not prosper: but whoso confesseth and forsaketh them, shall have Mercy. Prov. 28. 13.

Confess thy Transgressions unto the Lord; and acknowledge thine Iniquity. * Thinkest thou this to be right, that thou saidst, My Righteousness is more than GOD's? How should Man be just with GOD? If he will contend with him, he cannot answer him one of a thousand. How shall I answer him, and chuse out my Words to reason with him? whom, though I were righteous, yet would I not answer, but would make Supplication to my Judge. Ps. 32. 5. Jer. 3. 13. Job 35. 2. Job 9. 2, 3. y 14, 15.

Some hold fast Deceit; who, when they have committed Abomination, are not at all ashamed, neither can they blush: The shew of their Countenance doth witness against them, and they declare their Sin as Sodom, they hide it not: wo unto their Soul, for they have rewarded Evil unto themselves. Jer. 8. 5, 12. Isa. 3. 9.

[But

2Chr. 33. 12. [But let us] humble ourselves greatly before GOD;
 Joshua 7. 19. give Glory to the Lord, and make Confession unto him,
 Job 7. 20. saying, I have sinned, what shall I do unto thee, O
 Ps. 19. 12, 13. thou Preserver of Men? Who can understand his Er-
 rors? Cleanse thou me from secret Faults: Keep back
 thy Servant also from presumptuous Sins, let them not
 have Dominion over me.

Jam. 4. 8, 9. Be afflicted, ye Sinners, and mourn,
 With Sorrow and weep. Let your Laughter be turned
 and Shame. to Mourning, and your Joy to Heaviness.

Joel 2. 13. Rent your Hearts, and not your Gar-
 Ps. 51. 17. ments, and turn unto the Lord your GOD. The Sa-
 crifice of GOD is a broken Spirit.

2Cor. 7. 10; 11. Godly Sorrow worketh Repentance to Salvation, not
 to be repented of: but the Sorrow of the World work-
 eth Death. When ye sorrow after a godly Sort, what
 Carefulness doth it work in you; yea, what Indigna-
 tion; yea, what Fear; yea, what vehement Desire;
 yea, what Zeal?

Ezek. 36. 31. Be ashamed and confounded for your Ways, where-
 ch. 20. 43. in ye have been defiled, and loath yourselves in your
 own Sight, for all your Evils that ye have commit-
 ted.

Luke 15. 18, 19. I will arise, and go to my Father, and will say unto
 him, Father, I have sinned against Heaven, and be-
 fore thee, and am no more worthy to be called thy

Ezra 9. 6. Son. I am ashamed and blush to lift up my Face to
 thee, O GOD: for my Iniquities are increased over
 my Head, and my Trespas is grown up unto the
 Job 7. 20. Heavens; so that I am a Burden to myself. But a
 Ps. 51. 17. broken and a contrite Heart, O GOD, thou wilt not
 despise.

Job 34. 34, 32. Surely it is meet to be said unto GOD,
Resolution. If I have done Iniquity, I will do no more.

Ps. 17. 3. I am purposed that my Mouth shall not
 Ps. 101. 3, 4. transgress. I will set no wicked Thing before mine
 Eyes: a froward Heart shall depart from me: I will

Ps. 26. 6. not know a wicked Person. I will wash my Hands in
 Ps. 119. 104. Innocency; so will I compass thine Altar, O Lord. I

ψ 69. hate every false Way: and will keep thy Precepts with

ψ 173. my whole Heart. Let thine Hand help me, for I have

ψ 32. chosen thy Precepts: and will run the Way of thy

Commandments,

Commandments, when thou shalt enlarge my Heart.
Depart from me, ye evil Doers; for I will keep the Commandments of my GOD. Ps. 119. 115.

If the Wicked will turn from all his Sins that he hath committed, and keep Amendment, all my Statutes, (*saith the Lord*), and do that which is lawful and right, he shall surely live. All his Transgressions that he hath committed, shall not be mentioned unto him: in his Righteousness that he hath done, he shall live. If thou return to the Almighty, and put away Iniquity from thee: Will he plead against thee with his great Power? No, but he would put Strength into thee. Then shalt thou lift up thy Face without Spot; yea, thou shalt be stedfast, and thou shalt not fear: because thou shalt forget thy Misery, or remember it as Waters that pass away. Ezek. 18. 21. y 22. Job 22. 23. ch. 23. 6. ch. 11. 15, 16.

Cast away from you all your Transgressions, and make you a new Heart, and a new Spirit; for why will ye die? Cease to do evil, learn to do well. Cleanse your Hands, ye Sinners, and purify your Hearts, ye Double-minded. Break off your Sins by Righteousness, and your Iniquities by shewing Mercy to the Poor. Ezek. 18. 31. Is. 1. 16, 17. James 4. 8. Dan. 4. 27.

The Time past of our Life may suffice to have wrought the Will of the Gentiles, when we served divers Lusts and Pleasures. Knowing therefore, that now it is high Time to awake out of Sleep; let us cast off the Works of Darkeness, and let us put on the Armour of Light. 1 Pet. 4. 3. Titus 3. 3. Rom. 13. 11, 12.

Put off concerning the former Conversation, the old Man, which is corrupt according to the deceitful Lusts: And be renewed in the Spirit of your Mind; and put on the new Man, which after GOD is created in Righteousness, and true Holiness. Eph. 4. 22, 23, 24.

When ye were the Servants of Sin, what Fruit had ye in those Things, whereof ye are now ashamed? for the End of those Things is Death. Return ye now every one from his evil Way, and mend your Doings; [*then GOD will*] restore unto thee the Joy of his Salvation; and uphold thee with his free Spirit. Rom. 6. 20, 21. Jer. 18. 11. Ps. 51. 12.

After all that is come upon us for our evil Deeds, seeing that thou our God hast punished us less than

Ezra 9. 14. our Iniquities deserve; shall we again break thy Com-
 Pf. 86. 5. mandments? Because thou art good, and ready to for-
 *Rom. 6. 15, give; * shall we sin, that Grace may abound? GOD
 1. forbid: Let us not do evil, that good may come. But
 Rom. 3. 8. let us fear, and do no more presumptuously. † Can
 Deut. 17. 13. the *Ethiopian* change his Skin, or the Leopard his
 † Jer. 13. 23. Spots? then may ye also do good, who are [*so*] ac-
 Rom. 6. 14. customed to do evil, when Sin hath Dominion over
 Acts 8. 22, you. Repent therefore of this Wickedness, [*ye who*
 23. *are*] in the Bond of Iniquity; peradventure GOD will
 2 Tim. 2. 25, give you Repentance, that ye may recover yourselves
 26. out of the Snare of the Devil.

[Whoever hath wronged his Neighbour

Job 20. 18. *Restitution. in any Thing,*] according to his Substance
 shall the Restitution be, and he shall not
 Luke 19. 8. rejoice therein. If I have taken any Thing from any
 Ezek. 33. 15. Man, — I restore him fourfold. If the Wicked restore
 the Pledge, give again that he hath robbed, and walk
 in the Statutes of Life without committing Iniquity,
 he shall surely live.

§ III. Holiness; or, Evangelical Righteousness.

Luke 1. 68. BLESSED be the Lord GOD, who hath visited
 * 74. 75. and redeemed his People, that we might serve him
 without Fear, in Holiness and Righteousness before
 Eph. 1. 4. him, all the Days of our Life. According as he hath
 chosen us, that we should be holy, and without blame
 Heb. 12. 10. before him; and be Partakers of his Holiness. * But
 * 1 Pet. 1. 15, now as he who hath called you is holy, so be ye holy
 16. in all manner of Conversation; because it is written,
 Be ye holy, for I am holy.
 1 John 3. 10. In this the Children of GOD are manifest, and [*dis-*
tinguished from] the Children of the Devil: Whoso-
 Acts 10. 35. ever doth not Righteousness, is not of GOD: But in
 every Nation, he that feareth him, and worketh Right-
 1 Cor. 15. 34. teousness, is accepted of him. Awake then to Right-
 teousness, and sin not; for some have not the Know-
 1 John 3. 7. ledge of GOD. But let no Man deceive you: He that
 doth Righteousness is righteous, even as God is right-
 Eph. 4. 24. teous; and he putteth on the new Man, which after
 God is created in Righteousness, and true Holiness.

Blessed

Blessed are they which do hunger and thirst after Mat. 5. 6.
Righteousness: for they shall be filled with the Fruits Phil. 1. 11.
of it. But except your Righteousness shall exceed the Mat. 5. 20.
Righteousness of the Scribes and Pharisees, ye shall in
no Case enter into the Kingdom of Heaven. What 2 Pet. 3. 11.
manner of Persons then ought ye to be in all holy Con-
versation and Godliness?

If ye know that God is righteous, ye know also that 1 John 2. 29.
every one who doth Righteousness, is born of him:
and that when he shall appear, we shall be like him; ch. 3. 2.
for we shall see him as he is. Now every Man that y 3.
hath this Hope, purifieth himself, even as God is pure.
For he hath given us exceeding great and precious 2 Pet. 1. 4.
Promises; that by these we might be Partakers of the
Divine Nature, having escaped the Corruption that is
in the World through Lust.

True Holiness includes,

Eph. 4. 24.

1. *Universal Obedience.*

Whosoever shall keep the whole Law, [so far as James 2. 10,
only to] offend in one Point, he is [yet] guilty of all. 11.
For he that said, Do not commit Adultery; said also,
Do not kill. Now though thou commit no Adultery,
yet if thou kill, thou art become a Transgressor of the
Law. Therefore abhor all that which is evil, cleave Rom. 12. 9.
to that which is good; and cleanse yourselves from all 2 Cor. 7. 1.
Filthiness both of Flesh and Spirit, perfecting Holiness
in the Fear of God.

What doth it profit, my Brethren, though a Man James 2. 14.
say he hath Faith, and have not Works? Can Faith
save him? [No: for] without Holiness no Man shall Heb. 12. 14.
see the Lord; who gave himself for us, that he might Titus 2. 14.
redeem us from all Iniquity, and purify unto himself a
peculiar People, zealous of good Works.

Therefore follow after Righteousness, Godliness, 1 Tim. 6. 11,
Faith, Love, Patience, Meekness. Fight the good Fight 12.
of Faith, and lay hold on eternal Life; that ye may Col. 4. 12.
stand perfect, and complete in all the Will of God:
and keep yourselves unspotted from the World. James 1. 27.

Let thine Eyes look right on, and let thine Eye-lids Prov. 4. 25.

- Prov. 4. 26. look straight before thee. Ponder the Path of thy Feet, and let all thy Ways be established. Turn not to the Right Hand, nor to the Left: Remove thy Foot from Evil. And whether ye eat, or drink, or whatsoever ye do, do all to the Glory of God; [*so as to*] keep his Commandments, and do those Things that are pleasing in his Sight.
- Rom. 14. 16. Let not your Good be evil spoken of; but abstain from all Appearance of Evil; that * they may be ashamed who speak evil of you, and falsely accuse your good Conversation in Christ. For so is the Will of God, that by Well-doing ye may put to Silence the Ignorance of foolish Men.
- 1 Thes. 5. 22. * 1 Pet. 3. 16. ch. 2. 15. Finally, Brethren, whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report; if there be any Virtue, and if there be any Praise, think on these Things. For he that in these Things serveth Christ, is acceptable to God, and approved of Men.

2. Sincerity.

- Col. 3. 23. Whatsoever ye do, do it heartily, as to the Lord, and not unto Men; that ye may be sincere, and without Offence, till the Day of Christ. Serve him with all your Heart, and with all your Soul; in Sincerity, and in Truth, with a pure Conscience.
- 2 Cor. 1. 12. Our Rejoicing [*ought to be*] this, the Testimony of our Conscience, that in Simplicity, and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World; and walked uprightly according to the Truth of the Gospel.
- Gal. 2. 14. Who is a wise Man and endued with Knowledge amongst you? let him shew out of a good Conversation his Works with Meekness of Wisdom. But if ye have bitter Envyng and Strife in your Hearts, glory not, and lie not against the Truth. This Wisdom descendeth not from above, but is earthly, sensual, devilish. But the Wisdom that is from above, is first pure, then peaceable, full of Mercy, and good Fruits; without Partiality, and without Hypocrisy.

Trust

Trust not in lying Words that cannot profit, [*nor* Jer. 7. 4. in] a Zeal [*that is*] not according to Knowledge; say² Rom. 10. 2. ing, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are *we*; having a Form 2Tim. 3. 5. of Godliness, but denying the Power thereof.

Wo unto you Hypocrites, who strain at a Gnat, and Mat. 23. 23. swallow a Camel: For ye * do all your Works to be^{24.} seen of Men; and have omitted the weighty Matters * y^{5.} of the Law, Judgment, Mercy, and Faith. Ye sit be^{y 23-}fore the Lord as his People, and hear his Words, but Ezek. 33. 31. ye will not do them; for with your Mouth ye shew much Love, but your Heart goeth after Covetousness.

The vile Person will speak Villany, and his Heart Isa. 32. 6. will work Iniquity to practise Hypocrisy, and to utter Error against the Lord. But what is the Hope of the Job 27. 8, 9. Hypocrite, though he hath gained, when God taketh away his Soul? Will God hear his Cry when Trouble cometh upon him? Will he delight himself in the Al- y 10. mighty? The Triumphing of the Wicked is but short, ch. 20. 5. and the Joy of the Hypocrite but for a Moment: Why ch. 27. 12. then are ye thus altogether vain? He that walketh up- Prov. 10. 9. rightly, walketh surely; but a double-minded Man is James 1. 8. unstable in all his Ways.

Behold, O God, thou desirest Truth in the inward Ps. 51. 6. Parts: *therefore* will I not remove my Integrity from Job 27. 5, 6. me. My Heart shall not reproach me so long as I live. Let my Heart, O Lord, be found in thy Statutes; that Ps. 119. 80. I be not ashamed: For the Upright shall dwell in thy Ps. 140. 13. Presence.

3. Zeal.

Ye *ought* earnestly to contend for the Faith which Jude 3. was once delivered to the Saints; but do all Things Phil. 2. 14. without Murmurings and Disputings. Stand fast in the 1Cor. 16. 13. Faith, quit you like Men, be strong; striving together Phil. 1. 27. for the Faith of the Gospel.

And besides this, giving all Diligence, add to your 2Pet. 1. 5. Faith, Virtue; and be zealous of good Works; that Tit. 2. 14. ye may be found of God, without Spot, and blame- 2Pet. 3. 14. less. It is good to be zealously affected always in a Gal. 4. 18. good Thing.

Strive to enter in at the strait Gate: For many Luke 13. 24. will

Heb. 6. 12. will strive to enter in, and shall not be able. Therefore be not slothful, but be ye Followers of them, who through Faith and Patience inherit the Promises.

Acts 24. 16. And herein *let us* exercise ourselves to have always a Conscience void of Offence toward God, and toward Men.

Mat. 5. 6. Blessed are they which do hunger and thirst after Righteousness: for they shall be filled.

4. Progress and Improvement.

1 Thef. 4. 1. Furthermore then we beseech you, Brethren, (*saith St Paul*), and exhort you by the Lord Jesus, that as ye have received [*Instruction*] of us how you ought to walk, and to please God, so ye would abound more

1 Tim. 4. 6. and more: [*that being*] nourished up in the Words

2 Pet. 3. 18. of Faith, and of good Doctrine, ye *may* grow in Grace, and in the Knowledge of our Lord and Saviour JESUS Christ.

2 Pet. 1. 5, 6, 7. And besides this, giving all Diligence, add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity. For he that lacketh these Things, is blind, and hath forgotten that he was purged from his old Sins.

1 Thef. 2. 11, 12. We exhort and charge every one of you, that ye * walk as Children of Light, worthy of God, who * Eph. 5. 8. hath called you to his Kingdom and Glory; being Col. 1. 10. fruitful in every good Work, and proving what is acceptable unto the Lord, that ye may adorn the Doctrine of God our Saviour in all Things.

Mat. 5. 16. Let your Light so shine before Men, that they may see your good Works, and glorify your Father which

Phil. 1. 27. is in Heaven: [*so shall*] your Conversation be *such* as John 15. 8. it becometh the Gospel of Christ: [*who saith*], Herein is my Father glorified, that ye bear much Fruit, so shall

Phil. 1. 9, 10, 11. ye be my Disciples. [*Therefore let*] your Love abound yet more and more in Knowledge, and in all Judgment; that ye may be filled with the Fruits of Righteousness, which are by JESUS Christ unto the Glory and Praise of God.

He who saith he abideth in Christ, ought himself also so to walk, even as he walked; always abounding in the Work of the Lord. Be ye then Followers of God, as dear Children: Seek that ye may excel; and * walk worthy of the Lord unto all pleasing, that ye may be blameless and harmless, the Sons of GOD, without Rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as Lights in the World.

Let us therefore go on to Perfection; and forgetting those Things which are behind, and reaching forth unto those Things which are before, let us press toward the Mark, for the Prize of the high Calling of GOD in Christ JESUS; [and thus sincerely endeavour to] be perfect; and to be righteous, even as he is righteous.

5. Constancy and Perseverance.

Beware lest being led away by the Error of the Wicked, ye fall from your Stedfastness; but look to yourselves, that ye lose not those Things which ye have wrought, but that ye receive a full Reward.

Continue ye in the Faith, grounded and settled, and be not moved away from the Hope of the Gospel, which ye have heard. For we are made Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End. Keep yourselves therefore in the Love of GOD. For he that shall endure unto the End, the same shall be saved.

They which have believed in GOD, must be careful to maintain good Works; continuing in the Love of Christ; that when he shall appear, they may have Confidence, and not be ashamed before him at his Coming.

When the Righteous turneth away from his Righteousness, and committeth Iniquity, and doth according to the Abominations that the wicked Man doth, all his Righteousness that he hath done shall not be mentioned: In his Trespas that he hath trespassed, and in his Sin, shall he die.

If they that have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour JESUS Christ, are again intangled therein, and overcome;

overcome; the latter End is worse with them than the
 2 Pet. 2. 21. Beginning. For it had been better for them not to
 have known the Way of Righteousness, than after they
 have known it, to turn from the holy Commandment
 delivered unto them.

1 Cor. 10. 12. Therefore let him that thinketh he standeth, take
 Gal. 6. 9. heed lest he fall. And let us not be weary in Well-
 doing: for in due Season we shall reap, if we faint not;

Rom. 2. 7. but by a patient Continuance in Well-doing, seek for
 Prov. 16. 31. Glory, Honour, and Immortality. The hoary Head is
 a Crown of Glory, if it be found in the Way of Righteousness.
 Rev. 2. 10. Therefore be thou faithful unto Death, and
 the Lord will give thee a Crown of Life.

CHAP. VI.

Concerning the Duty of Man towards GOD.

§ I. In general.

Mic 6. 6, 7, 8. **W**HEREWITH shall I come before the Lord,
 and bow myself before the high GOD? Shall I
 come before him with Burnt-offerings, with Calves of
 a Year old? Will the Lord be pleased with thousands
 of Rams, or ten thousands of Rivers of Oil? Shall I
 give my First-born for my Transgression, the Fruit of
 my Body for the Sin of my Soul? He hath shewed
 thee, O Man, what is good; and what doth the Lord
 require of thee; but to do justly, and to love Mercy,
 Hof. 6. 6. and to walk humbly with thy GOD? He hath de-
 sired Mercy, and not Sacrifice; and the Knowledge of
 GOD, more than Burnt-offerings.

Heb. 12. 28. Let us have Grace whereby we may serve GOD ac-
 Rom. 1. 9. ceptably, serving him with our Spirit in the Gospel of
 Tit. 2. 11, 12. his Son. For the Grace of God that bringeth Salva-
 tion, hath appeared to all Men; teaching us, that deny-
 ing Ungodliness and worldly Lusts, we should live so-
 berly, righteously, and godly; and present our Bodies
 Rom. 12. 1. a living Sacrifice, holy, acceptable unto God, which is
 2 Cor. 5. 14, our reasonable Service. For the Love of Christ [who
 15. died

died for all,] constraineth us, that they which live, should not henceforth live unto themselves, but unto him who died for them, and rose again. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lord's; and not our own, for we are bought with a Price: Let us therefore glorify GOD in our Body, and in our Spirit, which are God's.

§ II. *Against Idolatry and Superstition.*

TAKE ye good Heed, lest ye corrupt yourselves, and lift up your Eyes unto Heaven; and when ye see the Sun, and the Moon, and the Stars, even all the Host of Heaven, ye should be driven to worship them, and serve them. If I beheld the Sun when it shined, or the Moon walking in Brightness: and my Heart hath been secretly enticed, or my Mouth hath kissed my Hand: this were an Iniquity to be punished by the Judge: for I should have denied the GOD that is above.

Turn ye not unto Idols, nor make to yourselves molten Gods: But serve the living and true GOD, who made Heaven and Earth; and take Heed to yourselves, that your Heart be not deceived, and ye turn aside to serve other Gods, and worship them; which by Nature are no Gods. For thou shalt worship the Lord thy GOD, and him only shalt thou serve.

Thou shalt not bow down thyself to any graven Image, nor any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: thou shalt not serve them; neither shall ye set up any Image, to bow down unto it; the Similitude of any Figure, the Likeness of Male or Female; or the Likeness of any Thing. Neither worship Idols of Gold, or Silver, or Brass, or Stone, or Wood, which can neither see, nor hear, nor walk: for they are Vanity, the Work of Errors, and molten Images are Wind and Confusion.

Surely they are without Excuse, who, when they know GOD, worship him not as GOD; but change the Glory of the incorruptible GOD, into an Image made

made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things; and have changed the Truth of GOD into a Lie, and worshipped and served the Creature more than the Creator; who is a jealous GOD, that will not give his Glory to another, neither his Praise to graven Images.

1 Cor. 10. 14. Dearly Beloved, flee from Idolatry, * in a voluntary
* Col. 2. 18. Humility, and worshipping of Angels, or our Fellow-
Rev. 19. 10. servants and Brethren; † who are Men of like Pas-
† Acts 14. 15. sions with us: and ‡ keep yourselves from Idols. And
‡ 1 John 5. 21. || whatsoever ye do in Word, do all in the Name of the
|| Col. 3. 17. Lord JESUS; and to the Glory of God.

1 Cor. 10. 31. There shall not be found among you any one that
Deut. 18. 10, 11, 12. useth Divination, or an Observer of Times, or an In-
chanter, or a Witch, or a Charmer, or a Consulter
with familiar Spirits, or a Wizard, or a Necromancer.
For all that do these Things are an Abomination unto
the Lord.

Isa. 26. 13. O Lord our God! other Lords besides thee have
had Dominion over us: but by thee only will we make
Ezek. 14. 7, 40. mention of thy Name. For every one which sepa-
rateth himself from thee, and setteth up Idols in his
Heart, shall bear the Punishment of his Iniquity.

§ III. Of Trust and Dependence on GOD.

Prov. 3. 5. TRUST in the Lord with all thine Heart: Cast
Ps. 55. 22. thy Burden upon him, and he shall sustain thee. In all
Prov. 3. 6. thy Ways acknowledge him, and he shall direct thy
Prov. 16. 3. Paths. Commit thy Words unto the Lord, and thy
James 5. 7, 8. Thoughts shall be established. Behold, the Husband-
man waiteth for the precious Fruit of the Earth, and
hath long Patience for it, until he receive the early and
latter Rain: Be ye also patient, stablish your Hearts;
Mic. 7. 7. and wait for the God of your Salvation; who is the
Ps. 65. 5. Confidence of all the Ends of the Earth, and of them
that are afar off upon the Sea.

Ps. 146. 3. Put not your Trust in Princes, nor in the Son of
Ps. 118. 8, 9. Man, in whom there is no Help. It is better to trust
in the Lord, than to put Confidence in Man. It is bet-
ter to trust in the Lord, than to put Confidence in
Prov. 18. 11. Princes. The rich Man's Wealth is his strong City,
and

and as a high Wall in his own Conceit. But he that trusteth in his Riches, [and maketh Gold his Hope], shall fall: for Riches profit nothing in the Day of Wrath. Prov. 11. 28. Job 31. 24. Prov. 11. 4.

Take no [*anxious*] thought about your Life, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these Things: and he careth for you. Cast all your Care upon GOD; and be not slothful in Business; but commit thy Way unto him; trust also in him, and he shall bring it to pass, or feed thee with Food convenient for thee: and we know that all Things work together for good to them that love GOD. Mat. 6. 25, 31, 32. 1 Pet. 5. 7. Rom. 12. 11. Ps. 37. 5. Prov. 30. 8. Rom. 8. 28.

Wait on the Lord: be of good Courage, and he shall strengthen thine Heart. GOD is our Refuge and Strength: therefore we will not fear, though the Earth be removed, and though the Mountains be carried into the midst of the Sea. Pf. 27. 14. Pf. 46. 1, 2.

The Lord is my Light, and my Salvation, whom shall I fear? The Lord is the Strength of my Life, of whom shall I be afraid? In GOD I have put my Trust, I will not fear what Flesh can do unto me. At what time I am afraid, I will trust in GOD: for my Expectation is from him. He is my strong Habitation, whereunto I may continually resort. Though he slay me, yet will I trust in him; and all the Days of my appointed Time will I wait, till my Change come. For it is good that a Man should both hope, and quietly wait for the Salvation of the Lord. Pf. 27. 1. Pf. 56. 4. Ps. 3. 62. 5. Pf. 71. 3. Job 13. 15. ch. 14. 14. Lam. 3. 26.

§ IV. *The Fear of GOD.*

THE Fear of the Lord is the Beginning of Wisdom: [for thereby] Men depart from Evil. Stand in awe then, and sin not; but work out your Salvation with Fear and Trembling; and serve GOD acceptably, with godly Fear. * Happy is the Man that feareth always: but he that hardeneth his Heart, shall fall into Mischief. Prov. 9. 10. ch. 16. 6. Pf. 4. 4. Phil. 2. 12. Heb. 12. 28. Prov. 28. 14.

Wait for the Lord, in the Way of his Judgments; for when his Judgments are in the Earth, the Inhabi-

- Pf. 33. 8. tants of the World will learn Righteousness. Therefore let all the Earth fear the Lord.
- Job 13. 11. Shall not his Excellency make you afraid? and his
- Jer. 5. 22. Dread fall upon you? Fear ye not me? (saith the Lord :) will ye not tremble at my Presence? [*Why art thou*]
- Isa. 51. 12, 13. afraid of a Man that shall die, and of the Son of Man who shall be made as Grass; and forgettest the Lord thy Maker? Be not afraid of them that kill the Body, and after that have no more that they can do: but fear him, who after he hath killed, hath Power to cast both
- Mat. 10. 28. Soul and Body into Hell.
- Jer. 10. 7, 5. Who would not fear thee, O King of Nations? for to thee doth it appertain to do evil, and to do good.
- Pf. 66. 3. How terrible art thou in thy Works! Thou, even thou,
- Pf. 76. 7. art to be feared; and who may stand in thy Sight,
- Jer. 10. 10. when once thou art angry? At thy Wrath the Earth shall tremble, and the Nations shall not be able to abide
- Prov. 13. 13. thy Indignation. For whoso despiseth thy Word, shall be destroyed: but he that feareth thy Commandment, shall be rewarded.

§ V. Of Love to GOD.

- Mark 12. 30. THOU shalt love the Lord thy GOD, with all thy Heart, and with all thy Soul, and with all thy
- Mat. 22. 38. Mind, and with all thy Strength: this is the first, and
- * Pf. 97. 10. great Commandment. * Ye that love the Lord, hate
- 1 John 5. 3. Evil. For this is the Love of God, that we keep his Commandments.
- Pf. 31. 23. O love the Lord, all ye his Saints; and take Delight
- Isa. 56. 4. in approaching GOD: chuse the Things that please
- Job 23. 12. him: and esteem the Words of his Mouth more than
- Pf. 73. 25, 26. your necessary Food. Whom have I in Heaven but thee, O Lord? there is none upon the Earth that I desire besides thee. For thou art the Strength of my Heart, and my Portion for ever.
- 1 John 2. 15. Love not the World, nor the Things that are in
- Col. 3. 2. the World; neither set your Affections on the Things
- Mat. 6. 20. of the Earth, but on Things above: and lay up for
- ch. 10. 37. yourselves Treasures in Heaven. For he that loveth
- 1 John 2. 15. Father, or Mother, or [*any of*] the Things which are in the World, more than Christ, is not worthy of him.

If any Man *ſo* love the World, the Love of the Father 1 John 2. 15.
is not in him.

Delight yourselves in the Lord; * and walk in Love, Pf. 37. 4.
as Chriſt alſo hath loved us. † If a Man love JESUS * Eph. 5. 2.
Chriſt, he will keep his Words, and leave all to follow † John 14. 23.
him. Now Grace be with all them that love our Lord Mat. 19. 27.
JESUS Chriſt in Sincerity. Eph. 6. 24.

§ VI. Of Obedience.

YOU ſhall walk in all the Ways which the Lord Deut. 5. 33.
your GOD hath commanded you; and ſerve him 1 Sam. 12. 24.
in Truth. Behold, to obey is better than Sacrifice; 1 Sam. 15. 22.
and to hearken [*to the Lord, is better*] than the
Fat of Rams. Circumciſion is nothing, and Uncir- 1 Cor. 7. 19.
cumciſion is nothing, but the keeping of the Com-
mandments of GOD [*is what we are indifpenſably*
obliged to.]

Hereby we [*are ſure*] that we know JESUS Chriſt, 1 John 2. 3,
if we keep his Commandments. He that ſaith, I know 4. 5.
him, and yet keepeth not his Commandments, is a
Liar, and the Truth is not in him. But whoſo keep-
eth his Word, in him verily is the Love of GOD
perfected: and hereby know we, that we are in him,
and are his Friends, if we do whatſoever he hath com- John 15. 14.
manded us.

Whoſoever committeth Sin, tranſgreſſeth the Law: 1 John 3. 4.
for Sin is the Tranſgreſſion of the Law. The Soul Num. 15. 30,
that doth *ſo* preſumptuouſly, reproacheth the Lord; 31.
and becauſe he hath deſpiſed the Word of the Lord,
his Iniquity ſhall be upon him.

[*They who are only*] Hearers of the Law are [not] Rom. 2. 13.
juſt before GOD; but the Doers of the Law ſhall be
juſtified: For not every one that ſaith unto Chriſt, Mat. 7. 22.
Lord, Lord, ſhall enter into the Kingdom of Heaven;
but he that doth the Will of his Father which is in
Heaven.

Therefore be ye Doers of the Word, and not Hear- James 1. 22,
ers only, deceiving your own ſelves. For if any Man 23, 24.
be a Hearer of the Word, and not a Doer, he is like
to a Man beholding his natural Face in a Glaſs: for he
beholdeth himſelf, and going his Way, forgetteth what
manner

- James 1. 25. manner of Man he was. But whofo looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Work,
- 1 John 2. 17. this Man shall be blessed in his Deed. For he that doth the Will of GOD, abideth for ever.
- Acts 5. 29. We ought to obey GOD rather than Men. No
- Mat. 6. 24. Man can serve two Masters: For either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve GOD and Mammon. For the Friendship of the World is Enmity with God; *since* all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World: and whosoever will be a Friend of the World, (*in this Sense*), is the Enemy of GOD.

§ VII. *Of Submission to the Will of GOD.*

- Heb. 12. 5. MY Son, despise not thou the Chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth, he correcteth, even as a Father doth the Son, in whom he delighteth: So if ye endure Chastening, God dealeth with you as with Sons. We have had Fathers of our Flesh, which corrected us, and we gave them Reverence: shall we not much rather be in Subjection unto the Father of Spirits? for they chastened us after their own Pleasure; but he for our Profit, that we might be Partakers of his Holiness. *Indeed* no Chastening, for the present, seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable Fruit of Righteousness unto them which are exercised thereby.
- James 1. 2, 3. Count it all Joy when ye fall into divers Temptations, [*or Trials;*] knowing this, that the trying of your Faith worketh Patience; and Patience, Experience; and Experience, Hope. Therefore in Patience possess your Souls: * that ye may be perfect and entire, wanting nothing. Blessed is the Man that endureth Temptation: for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love him.
- 1 Pet. 4. 19. Let them that suffer according to the Will of GOD, commit

commit the keeping of their Souls to him in Well-doing as unto a faithful Creator. If ye suffer for Righteousness sake, happy are ye: for it is better, if the Will of God be so, that ye suffer for Well-doing, than for Evil-doing. For what Glory is it, if when ye be buffeted for your Faults, ye shall take it patiently? But if when ye do well, [and endure Grief, for Conscience towards God,] ye take it patiently; this is acceptable with God.

Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely, for the sake of *Christ*. Rejoice, and be exceeding glad: for great is your Reward in Heaven. Cast not away your Confidence, neither be ashamed, *if ye be reproached for the Name of Christ; but glorify God on this Behalf.

Consider him that endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds; looking unto JESUS the Author and Finisher of our Faith; who, for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God: Now if we suffer, we shall also reign with him. When the Righteous are holden in Cords of Affliction, then God sheweth them their Work, and their Transgressions, that they have exceeded; and in their Affliction they will seek him early. He openeth also their Ear to Discipline, and commandeth that they return from Iniquity.

Take the Prophets [and Apostles] who have spoken in the Name of the Lord, for an Example of suffering Affliction, and of Patience. Ye have heard of the Patience of *Job*, and have seen the End of the Lord: that he is very pitiful and of tender Mercy: Therefore submit yourselves to God; and humble yourselves under his mighty Hand, that he may exalt you in due Time.

Wo unto him that striveth with his Maker: Shall the Clay say unto him that fashioneth it, What makest thou? What! Shall we receive Good at the Hand of God, and shall we not receive Evil? Wherefore doth a living Man complain, a Man for the Punishment of his

Job 34. 31. his Sins? Surely it is meet to be said unto God, I have
 Micah 7. 9. born Chastisement, I will not offend any more. I will
 bear the Indignation of the Lord, because I have sin-
 1 Sam. 3. 18. ned against him. It is the Lord, let him do what seem-
 Job 1. 21. eth him good. The Lord gave, and he hath taken a-
 Mat. 26. 39. way; blessed be the Name of the Lord. If it be pos-
 sible, let this Cup pass from me: nevertheless, not as
 I will, but as thou wilt.

Pf. 119. 67. Before I was afflicted, I went astray: but now I have
 Pf. 94. 12, 13. kept thy Word. Blessed is the Man whom thou cha-
 stenest, O Lord, and teachest him out of thy Law:
 that thou mayst give him rest from the Days of Ad-
 Acts 21. 14. versity. The Will of the Lord be done.

§ VIII. Of Honour and Worship in general.

John 4. 24. GOD is a Spirit; and they that worship him, must
 Pf. 51. 16, 17. worship him in Spirit and in Truth. He desireth not
 6. Sacrifices: he delighteth not in Burnt-offerings. The
 Sacrifices of God are a broken Spirit, and Truth in the
 Rom. 12. 1. inward Parts. I beseech you therefore, Brethren, by
 the Mercies of God, that ye present your Bodies a li-
 ving Sacrifice, holy, acceptable unto God, which is
 Pf. 4. 5. your reasonable Service. Offer the Sacrifices of Righ-
 Heb. 13. 16. teousness; and forget not to do good: for with such
 Sacrifices God is well pleased.

Pf. 96. 8, 9. Give unto the Lord the Glory due unto his Name:
 Heb. 12. 28. worship him in the Beauty of Holiness; serving him
 Mal. 1. 6. with Reverence and godly Fear. A Son honoureth his
 Father, and a Servant his Master: If then I be a Fa-
 ther, saith the Lord of Hosts, where is mine Honour?
 and if I be a Master, where is my Fear?

Pf. 95. 6. O come *then*, let us worship, and bow down: let us
 Rev. 4. 11. kneel before the Lord our Maker: *who* is worthy to re-
 ceive Glory, and Honour, and Power.

Lev. 19. 12. Thou shalt not profane the Name of thy God: for
 ch. 24. 16. he that blasphemeth the Name of the Lord, shall be
 Exod. 20. 7. put to Death: The Lord will not hold him guiltless,
 that taketh his Name in vain.

1 Cor. 11. 22. Despise not the Church of God: neither * profane
 * Lev. 22. 15. holy Things; † that his Doctrine be not blasphemed.
 † 1 Tim. 6. 1. ‡ If he that despised *Moses's* Law, died without Mercy,
 ‡ Heb. 10. 28. of

of how much sorer Punishment shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant where-with he was sanctified, an unholy Thing? He that honoureth not the Son, honoureth not the Father which sent him.

Wash ye, make you clean, put away the Evil of your Doings; cease to do evil, learn to do well. *Or* *else* when you come to appear before the Lord, [*he will say*], Who hath required this at your Hand to tread my Courts? Bring no more vain Oblations; for the Sacrifice of the Wicked is an Abomination. That honour me, saith the Lord, I will honour; and they that despise me, shall be lightly esteemed.

1. *Praise and Thanksgiving.*

Offer unto God Thanksgiving: Whoso offereth his Praise, glorifieth him. One Generation shall praise his Works to another, to make known to the Sons of Men his mighty Acts, and the glorious Majesty of his Kingdom.

O! that Men would praise the Lord for his Goodness, and for his wonderful Works to the Children of Men! Let them give Glory to the Lord, [from the End of the Earth;] and declare his Praises in the Islands. Let them exalt him also in the Congregation of the People, and praise him in the Assembly of the Elders.

In every Thing give Thanks: for this is the Will of God in Christ JESUS concerning you. By him, therefore, let us offer the Sacrifice of Praise to God continually, that is, the Fruit of our Lips; giving Thanks to his Name for all Things, unto God and the Father.

Every Creature of God is good; and nothing to be refused, if it be received with Thanksgiving: for it is sanctified by the Word of God, and Prayer. Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God. Let us be glad and rejoice, and give Honour to him; speaking to ourselves in Psalms, and Hymns, and spiritual Songs, singing and making Melody in our Hearts to the Lord.

- Ps 30. 4. Sing unto the Lord, O ye Saints of his, and give
 Ps 33. 1. Thanks at the Remembrance of his Holiness: for Praise
 * Ps 135. 3. is comely for the Upright. * Praise ye the Lord, for
 he is good: sing Praises unto his Name, for it is plea-
 Ps 92. 1, 2. sant. It is a good Thing to give Thanks unto the
 Lord, and to sing Praises to thy Name, O Most High:
 to shew forth thy Loving-kindness in the Morning,
 and thy Faithfulness every Night.
- Ps 103. 2, 3, 4. Bless the Lord, O my Soul, and forget not all his
 Benefits. Who forgiveth all thine Iniquities: who
 healeth all thy Diseases. Who crowneth thee with
 Loving-kindness and tender Mercies.
- Ps 138. 2. I will praise thy Name, O Lord, for thy Loving-
 Ps 35. 28. kindness, and for thy Truth. My Tongue shall speak
 of thy Righteousness, and of thy Praise all the Day
 Ps 145. 1, 6, 5. long. I will extol thee, my GOD, O King; I will
 declare thy Greatness; I will speak of the glorious Ho-
 nour of thy Majesty, and of thy wondrous Works.
- Ps 67. 3. Let the People praise thee, O Lord; let all the Peo-
 Ps 115. 1. ple praise thee: *and say*, Not unto us, O Lord, not
 unto us, but unto thy Name give Glory, for thy Mer-
 cy, and for thy Truth's sake.

2. Prayer.

- James 1. 5, 6. 7. If any of you lack Wisdom, let him ask of GOD,
 who giveth to all Men liberally, and it shall be given
 him. But let him ask in Faith, nothing wavering: for
 let not that Man [that wavereth] think that he shall re-
 Mat. 21. 22. ceive any Thing of the Lord. But whatsoever ye shall
 Mat. 7. 9, 10, 11. ask in Prayer, believing, ye shall receive. For what
 Man is there of you, whom if his Son ask Bread, will he
 give him a Stone? Or if he ask a Fish, will he give him
 a Serpent? If ye then being evil, know how to give
 good Gifts unto your Children; how much more shall
 your Father which is in Heaven give good Things to
 them that ask him?
- 1 John 3. 21. Beloved, if our Heart condemn us not, then have we
 ch. 5. 14. Confidence towards GOD: and this is the Confidence
 we have in him, that if we ask any Thing according to
 ch. 3. 22. his Will, he heareth us: and whatsoever we ask, we
 receive of him, because we keep his Commandments,
 and do those Things which are pleasing in his Sight.

Ask,

Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you: if ye ask any Thing according to his Will. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your Lusts. Now we know that God heareth not Sinners: but if any Man be a Worshipper of God, and doth his Will, him he heareth. He that turneth away his Ear from hearing the Law, even his Prayer shall be an Abomination to the Lord: but the Prayer of the Upright is his Delight. For the Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers.

Be careful for nothing *then*; but in every Thing, by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God: And make your Prayer before him, that ye may turn from your Iniquities, and understand his Truth.

When thou prayest, thou shalt not be as the Hypocrites are: for they love to be seen of Men, and for a Shew make long Prayers. But thou, when thou prayest, enter into thy Closet, and pray to thy Father which is in secret, *who* shall reward thee openly.

Be not rash with thy Mouth, and let not thine Heart be hasty to utter any Thing before GOD: for he is in Heaven, and thou upon Earth: therefore let thy Words be few: And use not vain Repetitions, as the Heathen do, *who* think they shall be heard for their much Speaking. Be ye not therefore like unto them: for your Father knoweth what Things ye have need of, before ye ask him.

After this Manner therefore pray ye: Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

Pray one for another: and let * Supplications be made for all Men; for Kings, and all that are in Authority; † for the Peace of Jerusalem; for them which despitefully use you; ‡ lifting up holy Hands, without

Mat. 7. 7.

James 4. 2, 3.

John 9. 31.

Prov. 28. 9.

ch. 15. 8.

1 Pet. 3. 12.

Phil. 4. 6.

Dan. 9. 13.

Mat. 6. 5.

Luke 20. 47.

Mat. 6. 6.

Ecc. 5. 2.

Mat. 6. 7, 8.

Mat. 6. 9, 10,

11, 12, 13.

James 5. 16.

* 1 Tim. 2. 1,

2.

† Ps. 122. 6.

Mat. 5. 44.

‡ 1 Tim. 2. 8.

1 Tim. 2. 3. Wrath and Doubting: For this is good and acceptable in the Sight of GOD our Saviour.

John 14. 13. Whatsoever ye shall ask in the Name of *Christ*, that will he do, that the Father may be glorified in the Son. Seeing then that we have an Advocate with the Father; * let us come boldly to the Throne of Grace: [and draw near in a full Assurance of Faith,] that we may obtain Mercy, and find Grace to help in Time of Need.

1 Thes. 5. 17. Therefore pray without Ceasing; [and say], We do not present our Supplications before thee, O GOD, for our Righteousness, but for thy great Mercies. Yet if I regard Iniquity in my Heart, the Lord will not hear me. O thou that hearest Prayer, unto thee shall all Flesh come: For thou art GOD, and there is none else.

3. Oaths, Vows, and Covenants.

Isa. 65. 16. He that sweareth in the Earth, shall swear by Heb. 6. 16. *Oaths*. the GOD of Truth: For men verily swear by the Greater, and an Oath for Confirmation is to them an End of all Strife.

Mat. 5. 33. Thou shalt not forswear thyself, but shalt perform unto the Lord thy Oaths. He that sweareth to his own Hurt, and changeth not, shall abide in the Tabernacle of the Lord, and dwell in his holy Hill.

Mat. 5. 34. But swear not at all [*vainly, and inconsiderately*]; neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool; [neither by any other Oath:] but let your Communication be, Yea, yea; Nay, nay, [lest ye fall into Condemnation:] for whatsoever is *said* more than these, cometh of Evil.

Deut. 23. 21. When thou shalt vow a Vow unto the Lord
 y 23. *Vows*. thy God, thou shalt not be slack to pay it. That which is gone out of thy Lips, thou shalt keep
 y 21. and perform, according as thou hast promised: For the
 Eccl. 5. 5. Lord thy GOD will surely require it of thee. Better it is that thou shouldst not vow, than that thou shouldst vow and not pay.

Ps 56. 12. Thy Vows are upon me, O God: I will render Praises unto thee. My Praise shall be of thee in the great Congregation: I will pay my Vows before them that fear him.

Take heed to yourselves, lest ye forget the Covenant of the Lord your GOD, *Covenants*, which he commandeth you to perform, even ten Commandments.

Dent. 4. 23.

Y 13.

Blessed is the Man that joineth himself to the Lord *Ista*. 56. 2, 6. to serve him; and taketh hold of his Covenant, the new Heb. 12. 24. Covenant, of *which* JESUS is the Mediator.

Come therefore, and let us join ourselves unto the Lord, in a perpetual Covenant that shall not be forgotten.

Jer. 50. 5.

4. *Baptism and the Lord's Supper.*

JESUS commanded his Disciples to teach and baptize all Nations, in the Name of the *Baptism*. Father, and of the Son, and of the Holy Ghost; and said, Except a Man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of GOD. Repent ye *therefore*, and be baptized every one of you in the Name of JESUS Christ, for the Remission of Sins.

Mat. 28. 19.

John 3. 3, 5.

Acts 2. 38.

We are all baptized into one Body, and * have put on Christ: for † we are buried with him by Baptism into Death; that like as Christ was raised up from the Dead, by the Glory of the Father, even so we also should walk in Newness of Life. For he that is *thus* dead, is freed from Sin.

1 Cor. 12. 13.

* Gal. 3. 27.

† Rom. 6. 4.

Y 7.

Suffer little Children to come unto Christ, and forbid them not: for of such is the Kingdom of GOD. Baptism doth now save us, (not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God), by the Resurrection of JESUS Christ.

Mark 10. 14.

1 Pet. 3. 21.

If thou believest with all thine Heart, thou mayst be baptized. Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost?

Acts 8. 37.

36.

ch. 10. 47.

The Lord JESUS, the same Night in which he was betrayed, took Bread: and *The Lord's* when he had given Thanks, he brake it, *Supper*. and gave it to his Disciples, saying, Take, eat; this is my Body, which is given [and broken] for you: This do in Remembrance of me. After the same manner

1 Cor. 11. 23,

24.

Mat. 26. 26.

1 Cor. 11. 24,

manner 25.

- manner also he took the Cup, and gave Thanks, and
 Luke 22. 20. gave it to them, saying, Drink ye all of it; for this
 Cup is the New Testament in my Blood, which is
 shed for you: This do ye, as oft as ye drink it, in
 1 Cor. 11. 26. Remembrance of me: For as often as ye eat this Bread,
 and drink this Cup, ye do shew the Lord's Death till
 he come.
- John 6. 43, JESUS said to the Jews, I am the living Bread
 51. which came down from Heaven: * My Flesh is Meat
 * y 55. indeed, and my Blood is Drink indeed: [*He said like-
 wise to them,*] I am the Vine, ye are the Branches: I
 John 15. 1, 5. am the Bread of Life; he that cometh to me, shall never
 ch. 6. 35. hunger; and he that believeth on me, shall never
 y 63. thirst. It is the Spirit that quickeneth, the Flesh pro-
 fiteth nothing: The Words that I speak unto you,
 they are Spirit, and they are Life.

5. Of keeping Days holy to the Lord.

- Exod. 20. 8. Remember the Sabbath Day, to keep it
 y 11. *The Lord's* holy. For in six Days the Lord made
 Day. Heaven and Earth, the Sea, and all that
 in them is, and rested the seventh Day;
 Gen. 2. 3. wherefore God blessed the seventh Day, and sancti-
 fied it.
- Acts 20. 7. Upon the first Day of the Week, * (*which is called*
 * Rev. 1. 10. the Lord's Day), the Disciples of Christ came together
 to break Bread, [*and to join in other Acts of public*
Worship, and spiritual Edification.]
- Isa. 58. 13. Thou shalt honour the Lord on his holy Day, not
 doing thine own Ways, nor finding thine own Plea-
 Exod. 23. 12. sure, nor speaking thine own Words. Six Days thou
 shalt do thy Work, and on the seventh Day thou shalt
 rest: that thine Ox and thine Ass may rest, and the
 Son of thy Hand-maid, and the Stranger may be re-
 freshed.
- Col. 2. 16. Let no Man judge you in respect of an Holiday,
 or the new Moon, or of the Sabbath Days: And turn
 Gal. 4. 9, 3, *not* again to the weak and beggarly Elements of the
 10. World, *so as to observe such* Days, and Months, and
 Times, and Years, *as the Jews observed.*
- Mat. 6. 16. *Fast-days.* When ye fast, be not as the Hypocrites,
 of a sad Countenance: for they disfigure
 their

their Faces, that they may appear to Men to fast: But Mat. 6. 17, thou, when thou fastest, anoint thy Head, and wash thy Face; that thou appear not unto Men to fast, but unto thy Father which is in secret; and he shall reward thee openly. 18.

Is this such a Fast as I have chosen, (saith the Lord,) Isa. 58. 5, 6, for a Man to bow down his Head as a Bulrush, and to spread Sackcloth and Ashes under him? Wilt thou call this a Fast, and an acceptable Day to the Lord? Is not this the Fast that I have chosen, to loose the Bands of Wickedness, to undo the heavy Burdens, and to let the Oppressed go free, and that ye break every Yoke? Is it not to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out, to thy House? When thou seest the Naked, that thou cover them, and that thou hide not thyself from thine own Flesh? Then shalt thou call, and the Lord will answer: and they that mourn, shall be comforted. y 9. Mat. 5. 4.

One Man esteemeth one Day above another: another esteemeth every Day alike. One believeth that he may eat all Things: another who is weak, eateth Herbs. He that regardeth a Day, regardeth it unto the Lord; and he that regardeth not the Day to the Lord, he doth not regard it. Let every Man be fully persuaded in his own Mind: For he that doubteth, is damned if he eat, because he eateth not of Faith, [from a full Persuasion and free Consent of Mind;] and whatsoever is not of Faith, is Sin. y 2. Rom. 14. 5. y 6. y 5. y 23.

Every one of us shall give an account of himself to GOD: Let us not therefore judge [and condemn] one another any more; but judge [or conclude] this rather, that no Man put a Stumbling-block, or an Occasion to fall in his Brother's Way. For the Kingdom of GOD is not Meat and Drink; but Righteousness, and Peace, and Joy in the Holy Ghost. Let us therefore follow after Things which make for Peace, and Things wherewith one may edify one another. y 17. Rom. 14. 12, 13. y 19.

6. Of Public Worship.

The Apostles assembled themselves with the Church, Acts 11. 26. and taught much People; speaking unto them to Edification, and Exhortation, and Comfort. And they 1 Cor. 14. 3. Acts 2. 42. continued

- Acts 2. 46. continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers, daily with one Accord in the Temple, and *afterwards* from House to House.
- Deut. 31. 12, 13. Gather the People together, Men, and Women, and Children, that they may hear, and learn, and fear the Lord, and observe to do all the Words of his Law: and that their Children who have not known any Thing, may hear and learn to fear the Lord their GOD, as long as they live.
- Isa. 56. 1, 7. Thus saith the Lord, My House shall be called a House of Prayer for all People. But how shall Men call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher?
- Rom. 10. 14. Wherefore, my beloved Brethren, let every Man be more ready to hear, than to give the Sacrifice of Fools: for they consider not that they do Evil.
- James 1. 19. GOD is greatly to be feared in the Assembly of the Saints; and to be had in Reverence of all them that are about him. For where two or three are gathered together in his Name, there is he in the midst of them.
- Eccl. 5. 1. Therefore let us consider one another to provoke unto Love and good Works: not forsaking the assembling of ourselves together, as the Manner of some is; who after their own Lusts heap to themselves Teachers, having itching Ears.
- Pf. 89. 7. *When* the whole Church is come together into one Place, let all Things be done decently, and in order: y 40. for GOD is not the Author of Confusion, but of y 33. Peace, in all the Churches of the Saints. * He that y 2. speaketh in an unknown Tongue, speaketh not unto Men; for no Man understandeth him. Except ye y 9. utter Words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the y 14. Air. If we pray in an unknown Tongue, the Understanding is unfruitful. And how shall the Unlearned y 16. say *Amen* at thy giving of Thanks, seeing he understandeth not what thou sayest? Let all Things be done y 26. to Edifying. And let Women keep Silence in the y 34. Churches: for it is not permitted unto them to speak, 1Tim. 2. 12. [or teach others there.]

Unto

Unto the Wicked GOD saith, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant into thy Mouth? Seeing thou hatest Instruction, and castest my Words behind thee. Will ye steal, murder, and commit Adultery, and swear falsely, and come and stand before me in this House, which is called by my Name? Is this House become a Den of Robbers in your Eyes? saith the Lord. Ye shall reverence my Sanctuary.

Holiness becometh thine House, O Lord, for ever. I will go to the House of GOD, with the Voice of Joy and Praise, with a Multitude that keep Holiday. I will give thee Thanks, O Lord, in the great Congregation: I will praise thee among much People. Lord, I have loved the Habitation of thy House, and the Place where thine Honour dwelleth. I was glad when they said unto me, Let us go into the House of the Lord. How amiable are thy Tabernacles, O Lord of Hosts! A Day in thy Courts is better than a thousand.

CHAP. VII.

Concerning the Duty of Men towards one another.

§ I. Justice.

ALL Things whatsoever ye would that Men should do unto you, do ye even so to them: for this is the Law and the Prophets. For to do Justice and Judgment, is more acceptable to the Lord than Sacrifice.

If a Man be just, and do that which is lawful and right; and hath not oppressed any, but restored to the Debtor his Pledge, hath spoiled none by Violence; withdrawn his Hand from Iniquity, and hath executed true Judgment between Man and Man; he shall surely live, saith the Lord. But all that do unrighteously, are an Abomination unto him.

Render to all their Due: Tribute to whom Tribute

L

is

is due, Custom to whom Custom, Fear to whom Fear,
 Zech. 7. 10. and Honour to whom Honour *is due*. And let none
 of you imagine Evil against his Brother in your Heart.
 1Cor. 6. 7, 8. Why do ye not rather take Wrong, *than* do Wrong
 Col. 3. 25. to your Brethren? He that doth Wrong, shall receive
 for the Wrong which he hath done.

Particular Kinds of Injustice forbid.

- Exod. 20. 13. Thou shalt not kill. * Whoso sheddeth
 * Gen. 9. 6. **Murder.** Man's Blood, by Man shall his Blood be shed:
 Num. 35. 30. for in the Image of God made he Man. The
 Murderer shall be put to Death by the Mouth of Wit-
 nesses; but one Witness shall not testify against any
 Person to cause him to die.
 Exod. 21. 20. If a Man smite his Servant, and he die under his
 Deut. 19. 11. Hand, he shall be surely punished: And if any Man
 hate his Neighbour, and rise up against him, and smite
 Num. 35. 31. him mortally, that he die, ye shall take no Satisfaction
 for the Life of the Murderer, but he shall be surely
 Exod. 22. 2. put to Death. But if a Thief be found breaking up,
 and be smitten that he die, there shall no Blood be
 Deut. 19. 6. shed for him; the Slayer is not worthy of Death, inas-
 much as he hated him not in Time past.
 Exod. 21. 15. **Striking.** He that smiteth his Father, or his Mo-
 ther, shall surely be put to Death.
 y 18, 19. If Men strive together, and one smite another,
 and he die not, but keepeth his Bed: If he rise a-
 gain, and walk abroad upon his Staff, then shall he
 that smote him be quit; only he shall pay for the
 Loss of his Time, and shall cause him to be throughly
 healed.
 Lev. 24. 19. If a Man cause a Blemish in his Neighbour; as he
 Exod. 21. 24, hath done, so shall it be done unto him: Thou shalt
 25. give Eye for Eye, Tooth for Tooth, Hand for Hand,
 Foot for Foot, Wound for Wound, Stripe for Stripe.
 Deut. 27. 24. Cursed is he that smiteth his Neighbour secretly.
 Exod. 20. 14. Thou shalt not commit Adultery. And
 Lev. 20. 10. **Adultery.** if any Man commit Adultery with another
 Man's Wife, the Adulterer and the Adul-
 Num. 5. 27. tress shall surely be put to Death; she shall be a Curse
 among her People.
 Prov. 6. 32. Whoso committeth Adultery with a Woman, lack-
 eth

eth Understanding; and destroyeth his own Soul. A Prov. 6. 33.
Wound and Dishonour shall he get, and his Reproach
shall not be wiped away.

Thou shalt not steal; nor * rob thy Neigh- Exod. 20. 15.
bour. † If a Man shall steal an Ox, or a Stealing. * Lev. 19. 13.
Sheep, and kill it, or sell it, he shall restore † Exod. 22. 1.

five Oxen for an Ox, and four Sheep for a Sheep. If y 4.
the Theft be found in his Hand, he shall restore double.

If a Thief be found breaking up, he shall make full y 2. 3.
Restitution; and if he have nothing, he shall be sold
for his Theft.

Whoso robbeth his Father, or his Mother, and saith, Prov. 28. 24.
It is no Transgression; the same is the Companion of a
Destroyer.

Let him that stole, steal no more: but rather let him Eph. 4. 28.
labour, working with his Hands the Thing which is
good, that he may have to give him that needeth.

Do violence to no Man: and * exact no Luke 3. 14.
more than that which is appointed you. Oppression. * y 13.

Oppress not the Widow, nor the Father- Zech. 7. 10.
less, the Stranger, nor the Poor; nor an hired Servant Dent. 24. 14.
that is poor and needy: At his Day thou shalt give 15.
him his Hire, for he is poor, and setteth his Heart up-
on it: lest he cry against thee unto the Lord, and it be
Sin unto thee.

If thou sell ought unto thy Neighbour, or buyest Lev. 25. 14.
ought of him, ye shall not oppress one another. He Prov. 14. 31.
that oppresseth the Poor, reproacheth his Maker, and ch 22. 16.
shall surely come to Want; and he that by Usury and Prov. 28. 8.
unjust Gain increases his Substance, shall gather it for
them that will pity the Poor.

Wo to him that increaseth that which is not his; or Hab. 2. 6.
hath greedily gained of his Neighbours by Extortion: Ezek. 22. 12.
for neither Thieves nor Extortioners shall inherit the 1 Cor. 6. 10.
Kingdom of GOD.

Let no Man defraud his Brother in any 1 Thes. 4. 6.
Matter, because the Lord is the Avenger of all Fraud.

such. Ye shall do no Unrighteousness in Mete- Lev. 19. 35.
yard, in Weight, or in Measure, neither deal falsly: y 11.

* But thou shalt have a perfect and just Weight and * Deut. 25.
Measure: for all that do unrighteously in such Things, 15, 16.
are an Abomination unto the Lord.

Lev. 6. 2, 3, 4, 5. If a Soul sin, and commit a Trespas against the Lord, and lie unto his Neighbour, in that which was delivered him to keep, or in Fellowship, or in a Thing taken away by Violence, or hath deceived his Neighbour; or hath found that which was lost, and lieth concerning it, and sweareth falsely: In any of all these that a Man doth, because he hath sinned, and is guilty, he shall restore that which he took violently away, or the Thing which he hath deceitfully gotten, or which was delivered him to keep, or the lost Thing which he found; all that about which he hath sworn falsely, he shall restore it in the Principal, and shall add the fifth Part more thereto, and give it unto him to whom it appertaineth.

Mal. 2. 16. Have not we all one Father? hath not one GOD created us? Why do we deal treacherously every Man against his Brother?

Exod. 20. 16. Thou shalt not bear false Witness against thy Neighbour: nor put thine Hand with the Wicked to be an unrighteous Witness;

Luke 3. 14. neither accuse any falsely.

Deut. 19. 16. If a false Witness rise up against any Man to testify against him that which is wrong, the Judges shall make diligent Inquisition: and behold, if the Witness be a false Witness, and hath testified falsely against his Brother, then shall they do unto him, as he thought to have done unto his Brother.

Lev. 19. 15. Ye shall do no Unrighteousness in Judgment: but that which is altogether just
Deut. 16. 20, 21. Wrong Judgment. shalt thou follow. Thou shalt not wrest Judgment, nor respect Persons, neither take a Gift: for a Gift doth blind the Eyes of the Wise, and pervert the Words of the Righteous.

Exod. 23. 2. Thou shalt not follow a Multitude to do Evil; but
Jer. 7. 5. thoroughly execute Judgment between a Man and his

Prov. 17. 15. Neighbour. For he that justifieth the Wicked, and he that condemneth the Just, even they both are an Abomination to the Lord.

Exod. 20. 17. Thou shalt not covet thy Neighbour's House, nor his Wife, nor any

Micah 2. 1. is another's. Thing that is thy Neighbour's. Wo to them that devise Iniquity, and work Evil

vil upon their Beds: who covet Fields, and take them Micah 2. 2.
by Violence; and Houses, and take them away.

§ II. Candour.

JUDGE [and condemn] not, that ye Mat. 7. 1, 2.
be not judged. For with what Judgment *In judging.*
ye judge, ye shall be judged. Therefore John 7. 24.
judge not according to the Appearance, but judge
righteous Judgment: for we shall all stand before the Rom. 14. 10.
Judgment-seat of Christ.

But why dost thou judge thy Brother? Who art y 4.
thou that judgest another Man's Servant? to his own
Master he standeth or falleth. Let us not therefore y 13.
judge one another any more. Charity thinketh no 1 Cor. 13. 4, 5.
Evil: it believeth all Things, hopeth all Things [*that* y 7.
are good of others]; and rejoiceth not in Iniquity, but y 6.
rejoiceth in the Truth.

Why beholdest thou the Mote that is in thy Bro- Mat. 7. 3.
ther's Eye, but considerest not the Beam that is in thine
own Eye? Thou Hypocrite, first cast the Beam out of y 5.
thine own, and then shalt thou see clearly to cast the
Mote out of thy Brother's Eye.

Speak not evil one of another, Bre- James 4. 11.
thren: For Revilers shall not inherit the *In speaking.* 1 Cor. 6. 10.
Kingdom of GOD.

Whoso privily slandereth his Neighbour, or watch- Ps. 101. 5.
eth for Iniquity, shall be cut off: and they that make a Isa. 29. 20,
Man an Offender for a Word. 21.

Thou shalt not raise a false Report: * nor speak evil Exod. 23. 1.
of any Man. † He that covereth a Transgression, seek- Tit. 3. 2.
eth Love; but he that repeateth a Matter, separateth † Prov. 17. 9.
very Friends.

Lord, who shall abide in thy Tabernacle? He that Ps. 15. 1, 3.
backbiteth not with his Tongue, nor taketh up a Re-
proach against his Neighbour.

§ III. Truth and Sincerity.

LAY aside all Guile and Hypocrisy; * speaking the 1 Pet. 2. 1.
Truth in Love: and † lie not one to another; seeing * Eph. 4. 15.
that ye have put off the old Man with his Deeds. He † Col. 3. 9.
Prov. 26. 24.
that

that hateth, dissembleth with his Lips, and layeth up
 Ps. 28. 5, 3. Deceit within him: but the Lord shall destroy them
 which speak Peace to their Neighbours, *while* Mischief
 is in their Hearts.

Eph. 4. 25. Wherefore putting away Lying, speak every Man
 Truth with his Neighbour; for we are Members
 Prov. 12. 19. one of another. The Lip of Truth shall be esta-
 blished for ever: but a lying Tongue is but for a
 Moment.

Prov. 26. 28. A flattering Mouth worketh Ruin. * As a Madman
 * y 18, 19. who casteth Fire-brands, Arrows, and Death: so is the
 Man that deceiveth his Neighbour, and saith, Am not
 I in Sport?

Isa. 57. 11. Of whom hast thou been afraid, that thou hast lied,
 and hast not remembered me, (saith the Lord,) nor laid
 Rev. 21. 8. it to thy Heart? All Liars shall have their Part in the
 Lake which burneth with Fire and Brimstone.

§ IV. Honour and Respect.

Phil. 2. 3. LET nothing be done through Strife, or Vain-
 glory, but in Lowliness of Mind, let each esteem o-
 Rom. 12. 10. thers better than himself; in Honour preferring one
 another.

1 Pet. 5. 5. Ye Younger submit yourselves unto the Elder; [Rise
 Lev. 19. 32. up before the hoary Head, and honour the Face of the
 old Man:] yea, all of you be subject one to another,
 and be clothed with Humility.

1 Pet. 2. 17. Honour all Men: *but* * let us not accept any Man's
 * Job 32. 21. Person, neither let us give flattering Titles unto Man,
 Jude 16. having Mens Persons in Admiration, because of Ad-
 James 2. 9. vantage: If ye thus have respect to Persons, ye com-
 mit Sin.

Prov. 28. 4. They that forsake the Lord, praise the Wicked: *but*
 ch. 12. 26. the Righteous are more excellent: In whose Eyes a
 Ps. 15. 4. vile Person is contemned; but they honour them that
 fear the Lord.

§ V. Love and Charity.

1 Pet. 4. 8. ABOVE all Things have fervent Charity among
 Rom. 12. 10. yourselves, and be kindly affected one to another, with
 brotherly

brotherly Love. By this shall all Men know that ye John 13. 35.
are *Christ's* Disciples, if ye have Love one to another.
Let us not love in Word only, neither in Tongue, 1 John 3. 18.
but in Deed and in Truth: that is, thou shalt love thy Rom. 13. 9.
Neighbour as thyself.

Ye yourselves are taught of GOD to love one ano- 1 Thes. 4. 9.
ther. And this Commandment have we from him, 1 John 4. 21.
that he who loveth GOD, love his Brother also. See 1 Pet. 1. 22.
then that ye love one another with a pure Heart fer-
vently; for Charity is the End of the Commandment, 1 Tim. 1. 5.
and the Fulfilling of the Law. Rom. 13. 10.

Though I speak with the Tongues of Men and of 1 Cor. 13. 1,
Angels, and have not Charity, I am become as found- 2, 3.
ing Brass, or a tinkling Cymbal. And though I have
the Gift of Prophecy, and understand all Mysteries,
and all Knowledge; and though I have all Faith, so
that I could remove Mountains, and have no Chari-
ty, I am nothing. And though I bestow all my Goods
to feed the Poor, and give my Body to be burned, and
have not Charity, it profiteth me nothing.

Charity suffereth long, and is kind: Charity envieth 1 Cor. 13. 4, 5, 7.
not; Charity vaunteth not itself, is not puffed up,
doth not behave itself unseemly, seeketh not her own,
is not easily provoked, thinketh no Evil, beareth all
Things, believeth all Things, hopeth all Things, en-
dureth all Things.

Let all your Things be done with Cha- 1 Cor. 16. 14.
rity, and by Love serve one another. *Doing Good.* Gal. 5. 13.
Ye are the Body of Christ; *which* GOD
hath *so* tempered together, that there should be no
Schism in the Body; but that the Members should
have the same Care one for another. And whether
one Member suffer, all the Members suffer with it: or
one Member be honoured, all the Members rejoice
with it.

As we have therefore Opportunity, let us do good Gal. 6. 10.
unto all Men, especially unto them who are of the
Household of Faith. And as every Man hath recei- 1 Pet. 4. 10.
ved the Gift, even so minister the same one to ano-
ther, as good Stewards of the manifold Grace of
GOD.

To do good, and to communicate, forget not: for Heb. 13. 16.
with

Mat. 5. 44. with such Sacrifices God is well pleased. Do good to them that hate you, bless them that curse you, and pray for them that despitefully use you, and persecute you: not rendering Evil for Evil, or Railing for Railing, but contrariwise, Blessing. If ye do good to them only that do good to you, what Thanks have ye? for Sinners also do the same. And if ye lend to them of whom ye hope to receive, what Thanks have ye? for Sinners also lend to Sinners, to receive as much again. But do ye good, and lend, hoping for nothing again: and your Reward shall be great, and ye shall be the Children of the Highest: for he is kind to the Unthankful, and to the Evil. Therefore be not overcome of Evil, but overcome Evil with Good.

Eph. 4. 32. Be ye kind one to another, tender-hearted, forgiving one another, even as God for our Injuries. Christ's sake hath forgiven you. And put on Bowels of Mercies, Kindness, Meekness, Long-suffering; forbearing one another, if any Man have a Quarrel against any, even as Christ forgave you, so also do ye.

Rom. 12. 19. Dearly beloved, avenge not yourselves, and recompense to no Man Evil for Evil. The Discretion of a Man deferreth his Anger: and it is his Glory to pass over a Transgression.

Mat. 6. 14, 15. If ye forgive Men their Trespases, your heavenly Father will also forgive you: but if ye forgive not Men their Trespases, neither will your Father forgive your Trespases.

§ VI. Mercy and Compassion.

Luke 6. 36. BE ye merciful, as your Father also is merciful: having Compassion one of another. Love as Brethren, be pitiful, be courteous.

Gal. 6. 2. Bear ye one another's Burdens, and so fulfil the Law of Christ. Comfort the Feeble-minded: support the Weak: be patient towards all Men. Pure Religion is this, to visit the Fatherless and Widows in their Affliction.

Heb. 13. 3. Remember them that are in Bonds, as bound with them;

them; and them which suffer Adversity, as being yourselves also in the Body. Blessed are the Merciful, Mat. 5. 7. for they shall obtain Mercy.

The merciful Man doth good unto his own Soul: Prov. 11. 17. but he that is cruel, troubleth his own Flesh.

Charge them that are rich in this World, that they do Good, that they be rich in good Works, ready to distribute, willing to communicate; laying up in store for themselves a good Foundation against the Time to come. 1 Tim. 6. 17, 18, 19.

Whoso hath this World's Goods, and seeth his Brother have Need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him? 1 John 3. 17.

Let every one of you lay by him in store, as God hath prospered him. He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully. Every Man according as he purposeth in his Heart, so let him give; not grudgingly, or of Necessity, for God loveth a chearful Giver. 1 Cor. 16. 2. 2 Cor. 9. 6, 7.

He that giveth, let him do it with Simplicity; he that sheweth Mercy, with Chearfulness. And take heed that ye do not your Alms before Men, to be seen of them, that ye may have Glory of Men: but let thine Alms be in secret; and thy Father which seeth in secret, shall reward thee openly. Rom. 12. 8. Mat. 6. 1, 2, 4.

When thou makest a Feast, call the Poor, the Maimed, the Lame, and the Blind, for they cannot recompense thee; but thou shalt be recompensed at the Resurrection of the Just. God is not unrighteous to forget your Work and Labour of Love, which ye have shewed towards his Name, in that ye have ministered to his Servants, when ye saw them hungry, or athirst, or Strangers, or naked, or sick, or in Prison: For when the Son of Man shall come in his Glory, he shall say unto you, In as much as ye have done thus unto these my Brethren, ye have done it unto me. And they shall go into Life eternal. But he shall have Judgment without Mercy that hath shewed no Mercy. Luke 14. 13, 14. Heb. 6. 10. Mat. 25. 44. Y 31. Y 40. Y 46. James 2. 13.

§ VII. Peace and Union.

- Rom. 14. 19. FOLLOW after the Things which make for
 Titus 3. 2. Peace: shewing all Meekness unto all Men. One is
 Mat. 23. 8. your Master, even Christ, and all ye are Brethren.
 1 Thef. 5. 13. Therefore be at Peace among yourselves: and let all
 Eph. 4. 31. Bitterness, and Wrath, and Anger, and Clamour, and
 Evil-speaking, be put away from you, with all Malice.
- 1 Pet. 3. 8. Be ye all of one Mind; * endeavouring to keep
 * Eph. 4. 3. the Unity of the Spirit in the Bond of Peace. There
 5, 6. is one Lord, one Faith, one Baptism, one God and
 Phil. 1. 27. Father of all: *Therefore* let us stand fast in one Spirit,
 with one Mind, striving together for the Faith of the Gospel.
- Phil. 3. 16. Let us walk by the same Rule: For * if any Man
 * 1 Tim. 6. teach otherwise, and consent not to wholesome Words,
 3, 4, 5. even the Words of our Lord JESUS Christ, and to the Doctrine which is according to Godliness; he is proud, doting about Questions and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmising, and perverse Disputings.
- Gal. 5. 15. If ye bite and devour one another, take heed that ye
 James 3. 16. be not consumed one of another: for where Envy and Strife is, there is Confusion, and every evil Work.
- 1 Thef. 4. 11. Study then to be quiet, and to do your own Business:
 Rom. 12. 18. And if it be possible, as much as lieth in you, live peaceably with all Men.
- Gal. 3. 28. Ye are all one in Christ JESUS; * and every one
 * Rom. 12. 5. Members one of another. † If therefore there be any
 † Phil. 2. 1. Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies; be ye like-minded, having the same Love, and being
 Rom. 15. 6. of one Accord; that ye may with one Mind, and with one Mouth, glorify GOD, even the Father of our Lord JESUS Christ.
- 1 Cor. 3. 3, 4. Whereas there is among you Envy, and Strife, and Divisions; are ye not carnal, and walk as Men?
 ch. 1. 12. For while one saith, I am of *Paul*, and another, I am
 ch. 3. 4. of *Apollos*, and I of *Cephas*, and I of *Christ*; are ye
 ch. 1. 13. not carnal? Is Christ divided? was *Paul* crucified for you?

you? Or were ye baptized in the Name of *Paul*? Who then is *Paul*, and who is *Apollos*, but Ministers 1 Cor. 3. 5. by whom ye believed, even as the Lord gave to every Man? Let us not be desirous of Vain-glory, provoking one another, envying one another. This Wisdom descendeth not from above, but is earthly, sensual, devilish: But the Wisdom that is from above, is peaceable, gentle, and easy to be intreated. Gal. 5. 26. James 3. 15. y 17.

There must be Heresies [and Divisions] among you; * but wo unto them through whom *these* Offences come. † Follow Righteousness, Faith, Charity, Peace, with all them that call on the Lord out of a pure Heart. But foolish and unlearned Questions avoid, knowing that they do gender Strife. Every Kingdom divided against itself, is brought to Desolation; *therefore* strive not about Words to no Profit, but *(on the contrary)* to the subverting of the Hearers. The Servant of the Lord must not strive, but be gentle unto all Men; and to the weak, become as weak, and [please all Men in all Things]; that he may by all Means save some. Brethren, be ye Followers together of me, (says *St Paul*), and mark them which walk so, as ye have us for an Ensamble. As many as walk according to this Rule, Peace be on them, and Mercy. Blessed are the Peace-makers, for they shall be called the Children of GOD. 1 Cor. 11. 18, 19. Luke 17. 1. † 2 Tim. 2. 22, 23. Mat. 12. 25. 2 Tim. 2. 14. y 24. 1 Cor. 9. 22. ch. 10. 33. Phil. 3. 17. Gal. 6. 16. Mat. 5. 9.

§ VIII. Edification.

LET every one of us please his Neighbour for his Good to Edification; not seeking our own Profit, but the Profit of many, that they may be saved. All Things [*indifferent*] are lawful for me, but all Things edify not. Let us follow after the Things wherewith one may edify another. Rom. 15. 2. 1 Cor. 10. 33. y 23. Rom. 14. 19.

Brethren, if any of you do err from the Faith, and one convert him; let him know, that he which converteth the Sinner from the Error of his Way, shall save a Soul from Death. *Therefore* have Compassion on the Ignorant, and on them that are out of the Way; for that ye yourselves also are compassed with Infirmary. James 5. 19, 20. Heb. 5. 2.

- Mat. 7. 6. Infirmary. But give not that which is holy unto the Dogs, neither cast ye your Pearls before Swine, lest they trample them under their Feet. Behold, the Word of the Lord is to them a Reproach, they have no Delight in it.
- Jer. 6. 10. they trample them under their Feet. Behold, the Word of the Lord is to them a Reproach, they have no Delight in it.
- Luke 11. 52. Wo unto you *that* have taken away the Key of Knowledge; for ye shut up the Kingdom of Heaven against Men: Ye entered not in yourselves, and them that were entering in, ye hindered.
- Mat. 23. 13. Knowledge; for ye shut up the Kingdom of Heaven against Men: Ye entered not in yourselves, and them that were entering in, ye hindered.
- Luke 11. 52. that were entering in, ye hindered.
- Heb. 3. 13. Exhort one another daily, lest any of you be hardened through the Deceitfulness of Sin. And if any Man obey not the Word of GOD, note that Man, and have no Company with him, that he may be ashamed. Yet count him not as an Enemy, but admonish him as a Brother.
- 2 Thef. 3. 14, 15. *Admoni-* tion. Sin. And if any Man obey not the Word of GOD, note that Man, and have no Company with him, that he may be ashamed. Yet count him not as an Enemy, but admonish him as a Brother.
- Rom. 15. 14. Ye *that* are full of Goodness, and filled with all Knowledge, admonish one another; and warn them that are unruly, to provoke unto Love and to good Works.
- 1 Thef. 5. 14. Knowledge, admonish one another; and warn them that are unruly, to provoke unto Love and to good Works.
- Heb. 10. 24. that are unruly, to provoke unto Love and to good Works.
- Gal. 6. 1. If a Man be overtaken in a Fault, ye which are spiritual, restore such a one in the Spirit of Meekness; considering thyself, lest thou also be tempted. Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him.
- Lev. 19. 17. also be tempted. Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him.
- Prov. 28. 23. He that rebuketh a Man, afterwards shall find more Favour than he that flattereth with the Tongue. Open Rebuke is better than secret Love: For faithful are the Wounds of a Friend. A Reproof entereth more into a wise Man, than a hundred Stripes into a Fool.
- ch. 27. 5, 6. Favour than he that flattereth with the Tongue. Open Rebuke is better than secret Love: For faithful are the Wounds of a Friend. A Reproof entereth more into a wise Man, than a hundred Stripes into a Fool.
- ch. 17. 10. are the Wounds of a Friend. A Reproof entereth more into a wise Man, than a hundred Stripes into a Fool.
- 1 Cor. 10. 32. Give none Offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: But take heed, lest by any Means your Liberty become a Stumbling-block to them that are weak.
- ch. 8. 9. *Offence.* God: But take heed, lest by any Means your Liberty become a Stumbling-block to them that are weak.
- Rom. 14. 21. It is good neither to eat Flesh, nor to drink Wine, nor do any Thing, whereby thy Brother stumbleth, or is offended, [*and led into Sin*]. When ye sin so against the Brethren, and wound their weak Conscience, ye sin against Christ, and walk not charitably.
- 1 Cor. 8. 12, is offended, [*and led into Sin*]. When ye sin so against the Brethren, and wound their weak Conscience, ye sin against Christ, and walk not charitably.
- Rom. 14. 15. against Christ, and walk not charitably.
- Hab. 2. 15. Wo unto him that giveth his Neighbour Drink; that putteth

puttest thy Bottle to him, and makest him drunken. Let Rom. 14. 13.
no Man put a Stumbling-block (or an Occasion to fall)
in his Brother's Way.

Be thou an Example of the Believers, in 1 Tim. 4. 12.
Word, in Conversation, in Charity, in Spi- *Setting a*
rit, in Faith, in Purity. And let your Light *good Ex-* Mat. 5. 16.
so shine before Men, that they may see your *ample.*
good Works, and glorify your Father which
is in Heaven.

§ IX. *The Relative Duties,*

1. *Of Husbands and Wives.*

A Man shall leave his Father and Mo- Mat. 19. 5.
ther, and shall cleave unto his Wife: for *Husbands.* y 4
he which made them at the Beginning,
made them Male and Female; and said, They shall
be one Flesh. What therefore GOD hath joined to- y 6.
gether, let no Man put asunder.

Husbands, love your Wives, and be not bitter a- Col. 3. 19.
gainst them; but dwell with them according to Know- 1 Pet. 3. 7.
ledge, giving Honour unto the Wife, as unto the
weaker Vessel, and as being Heirs together of the
Grace of Life.

Let every one of you, in particular, so love his Eph. 5. 33.
Wife even as himself; as Christ also loved the Church, y 25.
and gave himself for it: So ought Men to love their y 28.
Wives, even as their own Bodies: He that loveth his
Wife, loveth himself; (for they are no more twain, Mat. 19. 6.
but one Flesh:) and no Man ever hated his own Flesh, Eph. 5. 29.
but nourisheth and cherisheth it, even as the Lord doth
the Church.

Take heed to your Spirit, and let none deal treach- Mal. 2. 15.
erously against the Wife of his youth; for she is thy y 14.
Companion, and the Wife of thy Covenant.

Wives, submit yourselves unto your own Eph. 5. 22,
Husbands, as unto the Lord: for the Husband *Wives.* 23, 24.
is the Head of the Wife, even as Christ is the
Head of the Church. Therefore as the Church is sub-
ject unto Christ, so let the Wives be to their own Hus-
bands in every Thing.

Let the Wife see that she reverence her Husband; y 33.
and

1 Tim. 2. 11, 12. and learn in Silence with all Subjection. The Woman is not to teach, nor to usurp Authority over the Man, but to be in Silence. Let Women adorn themselves in modest Apparel; with Shamefacedness, Sobriety, [and good Works]; not with Gold or Pearls, or costly Array; but let their Adorning be in the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of GOD of great Price.

Prov. 19. 14. A prudent Wife is from the Lord. The Heart of her Husband doth safely trust in her: She will do him good, and not evil, all the Days of her Life: She openeth her Mouth with Wisdom, and in her Tongue is the Law of Kindness: She looketh well to the Ways of her Household, and eateth not the Bread of Idleness. Her Children rise up, and call her blessed; her Husband also, and he praiseth her. For a virtuous Woman is a Crown to her Husband.

2. Parents and Children.

Prov. 22. 6. Train up a Child in the Way he should go: and when he is old, he will not depart from it.

Eph. 6. 4. Ye Fathers, provoke not your Children to Wrath; Col. 3. 21. [lest they be discouraged], but bring them up in the Nurture and Admonition of the Lord. Chasten thy Son [betimes] while there is Hope, and let not thy Soul spare for his Crying: For Foolishness is bound in the Heart of a Child; but the Rod and Reproof give Wisdom.

Deut. 6. 6, 7. The Words which GOD hath commanded you, ye shall lay up in your Heart. And thou shalt teach them diligently unto thy Children, and talk of them when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up.

1 Tim. 5. 8. If any provide not for those of his own House, he hath denied the Faith, and is worse than an Infidel. 2 Cor. 12. 14. The Children ought not to lay up for the Parents, (unless they be poor); but the Parents for the Children.

Eph. 6. 1. Children, obey your Parents in the Lord: Col. 3. 20. for this is right, and well-pleasing to him. Honour

Honour thy Father and thy Mother, (which is the first Eph. 6. 2, 3^a Commandment with Promise), that it may be well with thee, and thou mayst live long on the Earth.

My Son, hear the Instruction of thy Father, and Prov. 1. 8. forsake not the Law of thy Mother. Whoso curseth ch. 20. 20, his Father, or his Mother, his Lamp shall be put out in obscure Darknes.

3. Masters and Servants.

Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven; neither is there *Masters,* Eph. 6. 9. Respect of Persons with him.

Ye shall not rule over one another with Rigour; nor Lev. 25. 46. despise the Cause of thy Servant. Did not he that Job 31. 13, made thee in the Womb, make him? and did not one 15. fashion us *all* in the Womb?

Wo unto him that useth his Neighbour's Service, Jer. 22. 13. without Wages, and giveth him not for his Work.

Servants, be obedient to them that are Eph. 6. 5, 6, 7, your Masters, according to the Flesh; not *Servants.* 8. with Eye-service, as Men-pleasers, but in Singleness of Heart, fearing GOD: with Good-will doing Service, as to the Lord, and not to Men: knowing that whatsoever good Thing any Man doth, the same shall he receive of the Lord, whether he be bond or free.

Servants, be subject to your Masters with all Fear, 1 Pet. 2. 18. not only to the good and gentle, but also to the forward: and please them well in all Things; not answering again, not purloining; but shewing all good Tit. 2. 9, 10. Fidelity; as the Servants of Christ, doing the Will of Eph. 6. 6. GOD from the Heart.

4. Magistrates and Subjects.

If there be a Controversy between Men, and they come to Judgment, that *Magistrates.* Deut. 25. 1. the Judges may judge them, then they shall justify the Righteous, and condemn the Wicked. Wo unto them that decree unrighteous Decrees, Isa. 10. 1, 2, and write Grievousness, which they have prescribed, to turn aside the Needy from Judgment, and to take away

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away the Right from the Poor, the Widows, and the Fatherless.

Prov. 29. 2. When the Righteous are in Authority, the People rejoyce; but when the Wicked beareth Rule, the People mourn: For as a roaring Lion, and the raging Bear; so is a wicked Ruler over the poor People.

2Sam. 23. 3. He that ruleth over Men must be just, ruling in the Fear of GOD. It is an Abomination for Kings to commit Wickedness: for the Throne is established by Righteousness. Therefore the Prince shall not take of the People's Inheritance, by oppression to thrust them out of their Possession.

Prov. 20. 26, A wise King, that sitteth in the Throne of Judgment, scattereth away all Evil with his Eyes: He removeth Violence and Spoil, and taketh away Exactions from the People. Hear ye this, ye Heads and Princes, that abhor Judgment, and pervert all Equity.

Rom. 13. 1. Let every Soul be subject unto the higher *Subjects*. Powers: for there is no Power but of GOD: the Powers that be, are ordained of GOD.

¶ 2. Whosoever therefore resisteth the Power, resisteth the Ordinance of GOD: and they that resist, shall receive to themselves Damnation. For Rulers are not a Terror to good Works, but to the evil: [they are GOD's Ministers, attending continually upon this very Thing.]

¶ 3. Wilt thou then not be afraid of the Power? do that which is good, and thou shalt have Praise of the same:

¶ 4. For he is the Minister of GOD to thee for Good. But if thou do that which is evil, be afraid; for he beareth not the Sword in vain: For he is the Minister of GOD, a Revenger to execute Wrath upon him that doth Evil.

¶ 5. Wherefore ye must be subject, not only for Wrath, but also for Conscience sake.

2Pet. 2. 13, Submit yourselves to every Ordinance of Man for the Lord's sake: whether it be to the King, as supreme; or unto Governors, as unto them that are sent by him for the Punishment of Evil-doers, and for the Praise of them that do well.

Rom. 13. 7. Render therefore to all their Dues: Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

Honour

Honour the King: and * be subject to Principalities and Powers: † according to the Sentence of the Law, which they shall teach thee, thou shalt do.

Render unto *Cæsar*, the Things which are *Cæsar's*; and to GOD, the Things which are GOD's. We ought to obey GOD, rather than Men; [*when we cannot both*] do the Law of GOD, and the Law of the King.

5. *Of Christian Pastors and People.*

Let them take heed to the Ministry which they have received of the Lord, that they fulfil it; not abusing their Power in the Gospel; but in all Things approving themselves as the Ministers of GOD. They are Ambassadors for Christ, as though GOD did beseech us by them: not that they have Dominion over our Faith, but are Helpers of our Joy.

Study to shew thyself approved unto GOD, a Workman that needeth not be ashamed, rightly dividing the Word of Truth. Be gentle unto all Men, apt to teach, patient, in Meekness instructing those that oppose themselves; in all Things shewing thyself a Pattern of good Works: In Doctrine shewing Un-corruptness, Gravity, Sincerity, sound Speech that cannot be condemned; that he which is of the contrary Part may be ashamed, having no Evil to say of you.

Let the Elders that rule well, be counted worthy of double Honour, especially they who labour in the Word and Doctrine: Receive them in the Lord, and hold such in Reputation.

We beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in Love, for their Work's sake: for they watch for your Souls, as they that must give Account; that they may do it with Joy, and not with Grief.

Do ye not know, that among the Jews, they ministered about holy Things, lived of the Things of the Temple? and they which waited at the Altar, were Partakers with the Altar? Even so hath the Lord ordained,

dained, that they which preach the Gospel, should live of the Gospel.

1Cor. 9. 7. Who goeth a Warfare at any Time at his own Charge? who planteth a Vineyard, and eateth not of the Fruit thereof? or who feedeth a Flock, and eateth not of the Milk thereof? The Labourer is worthy of his Reward. If the Ministers of Christ have sown unto us spiritual Things, is it a great Thing if they shall reap of our earthly Things?

Heb. 13. 7. Remember them which have the Rule over you, who have spoken unto you the Word of GOD: whose Faith follow, considering the End of their Conversation.

CH A P. VIII.

Concerning the Duty of Man towards himself.

§ I. Humility.

Jer. 9. 23, 24. **T**HUS saith the Lord, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches. But let him that glorieth, glory in this, that he knoweth me, that I am the Lord, which exercise Loving-kindness, Judgment, and Righteousness, in the Earth.

Rom. 12. 3. I say to every Man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as GOD hath dealt to every Man the Measure of Faith. For not he that commendeth himself is approved, but whom the Lord commendeth.

Rom. 12. 16. Mind not high Things: be not wise in your own
Acs 20. 19. Conceits, but condescend to Men of low Estate; serving the Lord with all Humility of Mind. And when ye shall have done all those Things which are commanded you, say, We are unprofitable Servants: we have done that which was our Duty to do.

Who

Who maketh thee to differ from another? and 1 Cor. 4. 7.
 what hast thou that thou didst not receive? Now, if
 thou didst receive it, why dost thou glory as if thou
 hadst not received it? Learn of me, (*saith Christ*), for Mat. 11. 29.
 I am meek and lowly in Heart: and ye shall find Rest
 unto your Souls.

Whosoever shall humble himself as a little Child, Mat. 18. 4.
 the same is greatest in the Kingdom of Heaven: For James 4. 6,
 GOD resisteth the Proud, but giveth Grace unto the
 Humble. Submit yourselves therefore to GOD; and 1 Pet. 5. 5.
 be clothed with Humility.

Let another Man praise thee, and not thine own Prov. 27. 2.
 Mouth; a Stranger, and not thine own Lips: For ch. 25. 27.
 Men to search their own Glory, is not Glory. Most ch. 20. 6.
 Men will proclaim every Man his own Goodness; but
 Charity vaunteth not itself, is not puffed up. 1 Cor. 13. 4.

Charge them that are rich in this World, that they 1 Tim. 6. 17.
 be not high-minded, nor trust in uncertain Riches, but
 in the living GOD, who giveth us richly all Things
 to enjoy. How can ye believe, which receive Honour John 5. 44.
 one of another, and seek not the Honour that cometh
 from GOD only? Humble yourselves in the Sight of James 4. 10.
 the Lord, and he shall lift you up: For whosoever ex- Luke 14. 11.
 alteth himself, shall be abased; and he that humbleth
 himself, shall be exalted.

When thou hast eaten, and art full, and hast built Dent. 8. 11,
 goodly Houses, and when thy Silver and thy Gold is 12, 13, 14.
 multiplied, beware that thou forget not the Lord
 thy GOD; and thine Heart be lifted up: and thou ψ 17.
 say in thine Heart, My Power and the Might of my
 Hand hath gotten me this Wealth. Thou Fool, Luke 12. 20.
perhaps this Night thy Soul shall be required of thee:
 then whose shall those Things be which thou hast
 provided? Let the Brother of low Degree rejoice in James 1. 9,
 that he is exalted: but the Rich, in that he is made 10.
 low; because as the Flower of the Grass he shall pass
 away.

The Man that made not GOD his Strength, but Ps. 52. 7.
 trusted in the Abundance of his Riches, and strength-
 ened himself in his Wickedness, knoweth not that he Rev. 3. 17.
 is wretched, and poor, and blind, and naked: But the Isa. 10. 33.
 Haughty shall be humbled: for every one that is proud Prov. 16. 5.

- Isa. 2. 11. in Heart, is an Abomination to the Lord. The lofty Looks of Men shall be humbled, the Haughtiness of Men shall be bowed down, and the Lord alone shall be exalted,
- Mat. 5. 3. Blessed are the poor in Spirit: for theirs is the Kingdom of Heaven.

§ II. *Meekness.*

- Eph. 4. 26, BE angry, and sin not: let not the Sun go down
27. upon your Wrath: neither give Place to the Devil:
James 1. 20, for the Wrath of Man worketh not the Righteous-
ness of GOD. Be slow to Wrath: and let your
Phil. 4. 5. Moderation be known to all Men. The Lord is at hand.
- Ps. 37. 8. Cease from Anger, and forsake Wrath: fret not thy-
Ecc. 7. 9. self in any wise to do Evil: and be not hasty in thy Spirit to be angry; for Anger resteth in the Bosom of Fools.
- Prov. 16. 32. He that is slow to Anger, is better than the Mighty:
and he that ruleth his Spirit, than he that taketh a
ch. 25. 28. City. But he that hath no Rule over his own Spirit, is like a City that is broken down, and without Walls.
- Mat. 5. 5. Blessed are the Meek: for they shall inherit the
Ps. 37. 11. Earth: they shall delight themselves in the Abundance
Isa. 29. 19. of Peace, and increase their Joy in the Lord: For the
1Pet. 3. 4. Ornament of a meek and quiet Spirit is in the Sight of GOD of great Price.

§ III. *Temperance.*

- 1Tim. 4. 4. EVERY Creature of GOD is good, and no-
thing to be refused, if it be received with Thankf-
Luke 21. 34. giving: but take heed to yourselves, lest at any Time
your Hearts be overcharged with Surfeiting and Drunk-
Prov. 21. 17. enness. He that loveth *such* Pleasure, shall be a poor
2Pet. 2. 13. Man: and they that count it Pleasure to riot in the
Day-time, shall receive the Reward of Unrighteous-
ness.
- Prov. 23. 31, Look not thou upon the Wine when it is red, when
32. it giveth its Colour in the Cup: at the last it biteth
like

like a Serpent, and stingeth like an Adder. Wine is Prov. 20. 1.
a Mocker, strong Drink is raging: and whosoever is
deceived thereby, is not wise. *Therefore* be not drunk Eph. 5. 18.
with Wine, wherein is Excess: but be filled with the
Spirit.

Wo unto them that are mighty to drink Wine, and Isa. 5. 22.
Men of Strength to mingle strong Drink: that con- y 11.
tinue until Night, till Wine inflame them. Who hath Prov. 23. 29,
Wo? who hath Sorrow? who hath Contentions? who 30.
hath Wounds without Cause? who hath Redness of
Eyes? They that tarry long at the Wine, they that go
to seek mixed Wine.

Every Man that runneth a Race, and striveth for 1 Cor. 9. 25,
the Mastery, is temperate in all Things: Now, they 24.
do it to obtain a corruptible Crown, but we an in-
corruptible. Then let us walk honestly as in the Rom. 13. 13.
Day; not in Rioting and Drunkenness: *for* they Gal. 5. 21.
which do such Things, shall not inherit the Kingdom
of GOD.

Let us add to our Knowledge, Temperance, (*which* 2 Pet. 1. 5, 6.
is the Fruit of the *Holy Spirit*); and use this World, as Gal. 5. 23, 22.
not abusing it: * He that liveth in *sinful* Pleasure, is 1 Cor. 7. 31.
dead while he liveth: *for* to be carnally-minded, is * 1 Tim. 5. 6.
Death; but to be spiritually-minded, is Life and
Peace.

§ IV. Chastity and Modesty.

DEARLY Beloved, I beseech you, as Strangers 1 Pet. 2. 11.
and Pilgrims, abstain from fleshly Lusts, which war a-
gainst the Soul: and keep yourselves pure: *for* God 1 Tim. 5. 22.
hath not called us to Uncleaness, but unto Holiness. 1 Thes. 4. 7.
For this is the Will of GOD, even your Sanctifica- y 3.
tion; that ye should abstain from Fornication, Unclean- Col. 3. 5.
ness, inordinate Affection, and Wantonness. * For Rom. 13. 13.
which Things sake, the Wrath of GOD cometh on * Col. 3. 6.
the Children of Disobedience.

Every one of you should know how to possess his 1 Thes. 4. 4,
Vessel in Sanctification and Honour; not in the Lust 5.
of Concupiscence, even as the Gentiles; who have gi- Eph. 4. 19.
ven themselves over unto Lasciviousness, to work all
Uncleaness with Greediness.

Know

- 1 Cor. 3. 16. Know ye not that ye are the Temple of GOD? that
 ch. 6. 15. your Bodies are the Members of Christ; [and the Tem-
 * y 19.
 * y 15. ples of the Holy Ghost]? * Shall we then take the
 Members of Christ, and make them the Members of
 ch. 3. 17. an Harlot? GOD forbid. For if any Man defile the
 Temple of GOD, him shall GOD destroy.
- 2 Tim. 2. 22. Flee youthful Lusts, * Fornication, and all Unclean-
 * Eph. 5. 3. ness: † For he that committeth Fornication, sinneth a-
 † 1 Cor. 6. 18. gainst his own Body. ‡ Now, the Body is not for For-
 † y 13. nication, but for the Lord. And no Whoremonger,
 Eph. 5. 5. nor unclean Person, hath any Inheritance in the King-
 dom of Christ, and of GOD.
- Prov. 6. 24; 25. Keep thee from the evil Woman: and lust not af-
 Mat. 5. 28. ter her Beauty in thine Heart: for whosoever looketh
 on a Woman, to lust after her, hath committed Adul-
 Prov. 6. 27. tery with her already in his Heart. Can a Man take
 Prov. 5. 8, 9. Fire in his Bosom, and his Cloaths not be burnt? Re-
 move thy Way from her, lest thou give thine Honour
 y 10, 11, 12. unto others, and thy Years unto the Cruel; lest Stran-
 gers be filled with thy Wealth, and thou mourn at
 last, when thy Flesh and thy Body are consumed, and
 say, How have I hated Instruction, and despised Re-
 Prov. 7. 25. proof? Therefore let not thine Heart decline to her
 ch. 5. 8. Ways, and come not nigh the Door of her House; for
 ch. 7. 27. her House is the Way to Hell. Thou goest after her,
 y 22, 23. as an Ox goeth to the Slaughter, till a Dart strike
 through thy Liver; as a Bird hasteth to the Snare, and
 knoweth not that it is for his Life.
- 1 Cor. 6. 18. Flee Fornication: * For it is a Fire that consumeth
 * Job 31. 12. to Destruction, and would root out all thine Increase.
 1 Cor. 7. 2, 9. To avoid Fornication, let every Man have his own
 Wife, and let every Woman have her own Husband:
 Heb. 13. 4. for it is better to marry than to burn. Marriage is
 honourable in all: but Whoremongers and Adulterers
 GOD will judge.
- Titus 2. 4. Teach the young Women to be sober, to love their
 1 Tim. 5. 14. Husbands, to love their Children; [guide the House;
 give none Occasion to others to speak reproachfully;
 Titus 2. 5. but] to be discreet, chaste, keepers at home, good, o-
 bedient to their Husbands.
- Col. 3. 8. Put all filthy Communication out of your Mouth;
 Eph. 5. 4, 3. and let not Filthiness be once named amongst you;
 nor

nor foolish Talking, nor [*obscene*] Jestings, which are not convenient: For it is a Shame even to speak of Eph. 5. 12. those Things which are done of *some* in secret. Let y 6. no Man then deceive you with vain Words: for neither Fornicators, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, shall inherit the Kingdom of GOD. 1 Cor. 6. 9. 10.

Blessed are the pure in Heart, for they shall see GOD. Mat. 5. 8.

§ V. Diligence.

BE not slothful in Business: * for the Hand of the Diligent maketh rich; but † an idle Soul shall suffer Hunger. Rom. 12. 11. * Prov. 10. 4. † ch. 19. 15.

Let every Man labour, working with his Hands the Thing which is good, that he may have to give him that needeth. If any Man provide not for those of his own House, he is worse than an Infidel. Eph. 4. 28. 1 Tim. 5. 8.

There are some which walk disorderly, working not at all, but are Busy-bodies: Now, them that are such, we command, and exhort by our Lord JESUS, that with Quietness they work, and eat their own Bread. If any Man will not work, neither should he eat. 2 Thes. 3. 11, 12. y 10.

§ VI. Contentment.

LET your Conversation be without Covetousness: and be content with such Things as ye have: for God hath said, I will never leave thee, nor forsake thee: And better is a little with the Fear of the Lord, than great Treasure, and Trouble therewith. Heb. 13. 5. Prov. 15. 16.

Godliness with Contentment is great Gain: for we brought nothing into this World, and it is certain we can carry nothing out: Therefore having Food and Raiment, let us be therewith content: and not labour to be rich; for they that will be rich, fall into Temptation, and a Snare, and into many foolish hurtful Lusts, which drown Men in Destruction and Perdition. For the Love of Money is the Root of all Evil: which while some coveted after, they have pierced themselves through with many Sorrows. 1 Tim. 6. 6, 7, 8. Prov. 23. 4. 1 Tim. 6. 9. 10.

1 Cor. 7. 32. I would have you without Carefulness; * that they
 * y 30. who weep, *may be* as though they wept not; and they
 y 31. that rejoice, as though they rejoiced not; and they that
 buy, as though they possessed not; and they that use
 this World, as not abusing it: for the Fashion of this
 World passeth away.

Luke 12. 15. Take heed and beware of Covetousness: for [*the
 Happiness of*] a Man's Life consisteth not in the Abun-

Job 31. 25. dence of the Things which he possesseth. Rejoice not
 ch. 36. 19. because thy Wealth is great: For will GOD esteem

Mark 10. 24. thy Riches? No; nor all the Forces of Strength. How
 hard is it for them that trust in Riches, to enter into

Luke 6. 24. the Kingdom of GOD! Wo unto you that are rich,
 [*and wicked*], for ye have received your Consolation:

Eph. 5. 5. No covetous Man, who is an Idolater, hath any Inhe-
 ritage in the Kingdom of Christ.

Ecdl. 7. 10. Say not thou, What is the Cause that the former
 Days were better than these? for thou dost not inquire

Prov. 23. 17. wisely concerning this. Let not thine Heart envy Sin-
 Pf. 49. 16. ners: neither be thou afraid when one is made rich,

y 18. or when the Glory of his House is increased: For
 y 17. though while he lived, he blessed his Soul: yet when
 he dieth, he shall carry nothing away: his Glory shall

not descend after him.

Gal. 5. 26. Let us not envy one another: *but* * let every Man
 * 1 Cor. 7. 20, abide in the same Calling wherein he was called. Art

21. thou called being a Servant? care not for it; but if
 Exod. 20. 17. thou mayst be made free, use it rather. *However*, thou

shalt not covet any Thing which is thy Neighbour's.

Phil. 4. 12. I know both how to be abased, and how to abound:
 every where, and in all Things I am instructed, both

y 11. to be full and to be hungry, both to abound and to suf-
 fer Need. For I have learned in whatsoever State I

Prov. 36. 8, 9. am, therewith to be content. Give me, *O Lord*, nei-
 ther Poverty nor Riches, but feed me with Food con-

venient for me: lest I be full, and deny thee, and say,
 Who is the Lord? or lest I be poor, and steal, and

take the Name of my GOD in vain.

§ VII. Self-denial and Mortification.

Luke 14. 33. WHOSOEVER he be of you, (*saith Christ*),
 that

that forsaketh not all he hath, his Father, and Mother, ^{Luke 14. 26.}
and Wife, and Children, and Brethren, and Sisters,
yea, and his own Life also, [*rather than transgress his*
Duty], he cannot be my Disciple: Therefore, if any ^{Y 33.}
Man will come after me, let him deny himself, and ^{ch. 9. 23.}
take up his Cross daily, and follow me.

If thy Right Hand offend thee, cut it off: or if thy ^{Mat. 5. 30,}
Right Eye offend thee, pluck it out: *that is*, lay aside ^{29.}
every Weight [*of Corruption and Vice*], and the [*pre-*
dominant] Sin which doth too easily beset thee: and ^{Heb. 12. 1.}
make not Provision for the Flesh, to fulfil the Lusts ^{Rom. 13. 14.}
thereof: knowing this, that our old Man is crucified ^{ch. 6. 6.}
with Christ, that the Body of Sin might be destroy-
ed, that henceforth we should not serve Sin.

Mortify therefore your Members which are upon the ^{Col. 3. 5.}
Earth: Keep under *your* Bodies, and bring them into ^{1Cor. 9. 27.}
Subjection: for if ye live after the Flesh, ye shall die; ^{Rom. 8. 13.}
but if ye through the Spirit do mortify the Deeds of
the Body, ye shall live.

Be not conformed to this World; *wherein* Men are ^{Rom. 12. 2.}
Lovers of Pleasures more than Lovers of GOD: ^{2Tim. 3. 4.}
These are the Servants of Corruption: for of whom a ^{2Pet. 2. 19.}
Man is overcome, of the same is he brought in Bond-
age.

There is no Man that hath left House, or Parents, ^{Luke 18. 29,}
or Brethren, or Wife, or Children, for the Kingdom of ^{30.}
GOD's sake, who shall not receive manifold more in
this present Time, and in the World to come, Life e-
verlasting.

§ VIII. Edification and Self-improvement.

BUILD up yourselves in your most ^{Jude 20.}
holy Faith; and as new-born Babes desire *By Know-* ^{1Pet. 2. 2.}
the sincere Milk of the Word, that ye may *ledge.*
grow thereby.

Add to your Faith, Knowledge; and be * ready al- ^{2Pet. 1. 5.}
ways to give an Answer to every Man that asketh you ^{*1Pet. 3. 15.}
a Reason of the Hope that is in you, with Meekness
and Fear.

Give Attendance to Reading, to Exhortation, to ^{1Tim. 4. 13.}
Doctrine: and believe not every Spirit, but try the ^{1John 4. 1.}
Spirits,

- Prov. 14. 15. Spirits, whether they are of GOD. The Simple believeth every Word: but the prudent Man looketh well to his Going. Prove all Things [*then*; chuse the Way of Truth]: and hold fast that which is good.
- 1 Thes. 5. 21. Way of Truth]: and hold fast that which is good.
- Isa. 5. 20. Wo unto them that call Evil Good, and Good Evil; that put Light for Darknes, and Darknes for Light; and put Bitter for Sweet, and Sweet for Bitter.
- John 3. 19. This is the Condemnation [*of wicked Men*], that Light is come into the World, and they love Darknes rather than Light, because their Deeds are evil. They are wise to do Evil: but to do Good they have no Knowledge. Lo! they have rejected the Word of the Lord: and what Wisdom is in them?
- Prov. 2. 10, 11. When Wisdom entereth into thine Heart, and Knowledge is pleasant unto thy Soul; Discretion shall preserve thee, Understanding shall keep thee: for Wisdom is profitable to direct. * Then shalt thou understand Righteousness, and Judgment, and Equity; yea, every good Path: and the Light shall shine upon thy Ways.
- Job 22. 28. every good Path: and the Light shall shine upon thy Ways.
- Deut. 8. 11. Beware that thou forget not the Lord thy GOD, in not keeping his Commandments, and his Judgments, and his Statutes: but meditate upon these Things, and consider thy Ways, that thy Profiting may appear unto all.
- 1 Tim. 4. 15. Hag. 1. 7. Remember now thy Creator in the Days of thy Youth, while the evil Days come not, nor the Years draw nigh, when thou shalt say, I have no Pleasure in them: Consider in thine Heart, that he remembers all thy Ways: And keep thy Soul diligently, lest thou forget the Covenant of the Lord thy God.
- Ps. 119. 9. Wherewith shall a young Man cleanse his Way? by taking heed thereto according to the Word of GOD.
- Joshua 1. 8. Thou shalt meditate therein Day and Night, that thou mayst observe to do according to all that is written therein.
- Heb. 2. 1. We ought to give earnest heed to the Things which we have heard, and to be mindful of the Words which were spoken before by the holy Prophets, and the Apostles of our Lord JESUS Christ, lest at any Time we should let them slip.

If a Man live many Years, and rejoyce in them all; Eccl. 11. 8.
yet let him remember the Days of Darknes, for they
shall be many. O that Men were wise, that they un- Dent. 32. 29.
derstood this, and would consider their latter End!

I thought on my Ways, (*O Lord*), and turned my Feet unto thy Testimonies: I made haste, and delayed not to keep thy Commandments: Thy Word, O Lord, have I hid in my Heart, that I might not sin against thee. I will meditate on thy Precepts, and have respect unto thy Ways. I will delight myself in thy Statutes, and will not forget thy Words. Ps. 119. 59, 60. y 11. y 15, 16.

If Sinners entice thee [*to Sin*], consent thou not: and enter not into the Path of the Wicked: Avoid it, turn from it, and pass away: for they sleep not except they have done Mischiefe. Beware of *such* Evil-workers: and have no Fellowship with the unfruitful Works of Darknes, but rather reprove them. For what Fellowship hath Righteousness with Unrighteousness? He that walketh with wise Men shall be wise; but a Companion of Fools shall be destroyed. Prov. 1. 10. ch. 4. 14, 15, 16. Phil. 3. 2. Eph. 5. 11. 2Cor. 6. 14. Prov. 13. 20.

Thou shalt not follow a Multitude to do Evil. Shouldst thou help the Ungodly, and love them that hate the Lord? I am a Companion of all them that fear thee, O Lord, and of them that keep thy Precepts. Exod. 23. 2. 2Chr. 19. 2. Ps. 119. 63.

See that ye walk circumspectly, not as Fools, but as wise; redeeming the Time, because the Days are evil: and put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil. Eph. 5. 15, 16. ch. 6. 11.

We are the Children of Light: therefore let us not sleep as others do; but let us watch, and be sober; lest by any Means, as the Serpent beguiled Eve, through his Subtilty, so our Minds should be corrupted from the Simplicity that is in Christ. 1Thes. 5. 5, 6. 2Cor. 11. 3.

Take heed what you hear: * *lest* the Cares of this World, and the Deceitfulness of Riches, and the Lusts of other Things entering in, choke the Word, and it become unfruitful. Therefore keep thy Heart with all Diligence: for out of it are the Issues of Life. Mark 4. 24. y 19. Prov. 4. 23.

Watch and pray, that ye enter not into Temptation. Mat. 26. 41.

Luke 12. 37. tion. Blessed are those Servants, whom the Lord, when he cometh, shall find watching.

CH A P. IX.

Concerning Rewards and Punishments.

Ps. 4. 6. **T**H E R E be many that say, Who will shew us any
 Ps. 34. 9, 10. Good? O fear the Lord: For they that fear him
 y 12. shall not want any good Thing. What Man is he that
 y 14. desireth Life, and loveth many Days, that he may see
 Good? Depart from Evil, and do Good: Seek Peace,
 and pursue it.
 Jer. 23. 16, 17. Harken not unto the Words of *them* that say unto
 every one who walketh after the Imagination of his
 Zeph. 1. 12. own Heart, No Evil shall come upon you. God will
 punish the Men that say in their Heart, The Lord will
 Rev. 22. 12. not do Good, neither will he do Evil. Behold, (*saieth*
the Lord), I come quickly; and my Reward is with
 me, to give every Man according as his Work shall be.

§ I. The Rewards of a holy Life.

1 Tim. 4. 8. **G** O D L I N E S S is profitable unto all Things, ha-
 ving the Promise of the Life that now is, and of that
 Ps. 84. 11. which is to come. For the Lord will give Grace and
 Glory: and no good Thing will he with-hold from
 them that walk uprightly.
 Tit. 3. 8. Be careful to maintain good Works: for these
 Rom. 8. 28. Things are good and profitable unto Men: nay, all
 Things work together for Good, to them that love
 1 Pet. 3. 13. GOD. But who is he that will harm you, if ye be
 Ps. 119. 165. Followers of that which is good? Great Peace have
 Prov. 1. 33. they, O Lord, which love thy Law; they shall dwell
 safely, and be quiet from Fear of Evil.
 Prov. 3. 13. Happy is the Man that findeth the Wisdom that is
 James 3. 17. from above: For * Length of Days is in her Right
 * Prov. 3. 16, 17. Hand: and in her Left Hand are Riches and Honour:
 Her Ways are Ways of Pleasantness, and all her Paths
 are Peace.

Let

Let not Mercy and Truth forsake thee: bind them Prov. 3. 3, 4.
about thy Neck, write them upon the Table of thine
Heart So shalt thou find Favour, and good Under-
standing in the Sight of GOD and Man: And the Deut. 30. 9.
Lord will rejoice over thee for Good.

Mark the perfect Man, and behold the Upright, for Pf. 37. 37.
the End of that Man is Peace. The Work of Righ- Ila. 32. 17.
teousness shall be Peace, and the Effect of Righteou-
ness, Quietness and Assurance for ever.

Happy is the People, whose GOD is the Lord: for Pf. 144. 15.
the Lord taketh Pleasure in his People. His Loving- Pf. 149. 4.
kindness is better than Life; and they shall be satisfied Pf. 63. 3.
with his Goodness. Jer. 31. 14.

Having Peace with GOD, through our Lord JE- Rom. 5. 1, 2.
SUS Christ, we rejoice in Hope of the Glory of
God: For we know, that if our earthly House of this 2Cor. 5. 1.
Tabernacle were dissolved, we have a Building of
GOD, an House not made with Hands, eternal in
the Heavens: and, according to the Promise of GOD, 2Pet. 3. 13.
we look for new Heavens, and a new Earth, wherein
dwelleth Righteousness.

In the Multitude of my Thoughts within me, thy Pf. 94. 19.
Comforts, O Lord, delight my Soul. Thou shalt guide Pf. 73. 24.
me with thy Counsel, and afterwards receive me to
Glory. [*For when I shall*] have fought a good Fight, 2Tim. 4. 7,
and finished my Course, and kept the Faith; there is 8.
laid up for me a Crown of Righteousness, which the
Lord the righteous Judge shall give me at the last Day;
and not to me only, but unto all them also that love
his Appearing. Thou, O Lord GOD Almighty, wilt Rev. 11. 17,
give Reward unto thy Servants the Prophets, and to 18.
the Saints, and them that fear thy Name, small and
great. Then shall the Righteous shine forth as the Mat. 13. 43.
Sun, in the Kingdom of their Father: And they that Dan. 12. 3.
be wise, shall shine as the Brightness of the Firmament;
and they that turn many to Righteousness, as the Stars
for ever and ever: They shall receive a Crown of Glo- 1Pet. 5. 4.
ry that fadeth not away.

Blessed are they that do the Commandments of Rev. 22. 14.
GOD, that they may have Right to the Tree of Life,
and may enter into the holy City, the New *Jerusalem.* ch. 21. 2.
There shall be no Night there, neither the Light of the ch. 22. 5.
Sun;

- Sun; for the Lord giveth them Light: and they shall
 Rev. 7. 15. reign for ever and ever. He that sitteth on his Throne
 Pf. 36. 8. in Heaven, shall dwell among them; and make them
 Rev. 21. 4, 5. drink of the River of his Pleasures. He shall wipe a-
 way all Tears from their Eyes; and there shall be no
 Pf. 16. 11. more Death, neither Sorrow, nor Pain: for in his Pre-
 sence is Fulness of Joy, and at his Right Hand there
 1 Cor. 2. 9. are Pleasures for evermore. But Eye hath not seen,
 nor Ear heard, neither have entered into the Heart of
 Man, the Things which GOD hath prepared for them
 that love him.
- 2 Cor. 7. 1. Having therefore these Promises, dearly Beloved, let
 us cleanse ourselves from all Filthiness of the Flesh and
 Spirit, perfecting Holiness in the Fear of GOD.

§ II. *Punishments to the Wicked.*

- Pf. 73. 3. I was envious at the Foolish, when I saw the Pro-
 y 5. sperity of the Wicked. They are not in Trouble as
 y 7. other Men; but have more than Heart could wish.
 y 12. Behold, these are they who prosper in the World; yea,
 Job 21. 7. are mighty in Power; and therefore Pride compasseth
 Pf. 73. 6. them about as a Chain. Verily *then* I have cleansed
 y 13. my Heart in vain. — So foolish was I and ignorant;
 y 22. until I went into the Sanctuary of GOD: then under-
 y 17. stood I their End. How are they brought into Deso-
 y 19. lation, as in a Moment! they are utterly consumed
 Pf. 92. 6, 7. with Terrors. A brutish Man knoweth not, neither
 doth a Fool understand this: When the Wicked spring
 as the Grass, and the Workers of Iniquity flourish; it
 is that they shall be destroyed for ever.
- Job 21. 14, 15. They say unto GOD, Depart from us; for we de-
 sire not the Knowledge of thy Ways. What is the
 Almighty, that we should serve him? and what Profit
 Mal. 3. 14. should we have if we pray unto him? It is in vain to
 Eccl. 9. 2. serve GOD; for all Things come alike to all: there
 is one Event to the Righteous and to the Wicked; to
 the Clean, and to the Unclean: as is the Good, so is
 the Sinner; and he that sweareth, as he that feareth an
 1 Cor. 15. 32. Oath. Let us *therefore* eat and drink, for To-morrow
 we die.
- Job 15. 12, 13. Thus doth their Heart carry them away, and they
 turn

turn their Spirit against GOD. * They believe not * Job 15. 22.
that they shall return out of Darknes. But let not y 31.
him that is deceived, trust in Vanity. For GOD hath Acts 17. 31.
appointed a Day, in which he will judge the World
in Righteousness. Wo then unto them that say, Let Isa. 5. 18, 19.
him make speed, and hasten his Work, that we may
see it: and let the Counsel of the Holy One of Israel
draw nigh and come, that we may know it. For the Deut. 32. 35.
Day of their Calamity is at hand, and the Things that
shall come upon them make haste.

The Lord shall reward the Doer of Evil according 2 Sam. 3. 39.
to his Wickedness. Trouble and Anguish shall pre- Job 15. 24.
vail against him: Terrors shall make him afraid on e- ch. 18. 11.
very Side. A dreadful Sound is in his Ears: and he is ch. 15. 21.
in great Fear where no Fear is. He shall find no Ease
nor Rest. For the Lord shall give him a trembling Ps. 53. 5.
Heart, Failing of Eyes, and Sorrow of Mind; his Life Deut. 28. 65,
shall hang in doubt before him: He shall fear Day and 66, 67.
Night, and have no Assurance of his Life. In the
Morning he shall say, Would GOD it were Evening:
and at Even he shall say, Would GOD it were Morn-
ing, for the Fear of his Heart wherewith he shall fear.

Let Favour be shewed to the Wicked, yet will they Isa. 26. 10.
not learn Righteousness: In the Land of Uprightnes
will they deal unjustly, and will not behold the Ma-
jesty of the Lord. Therefore he that made them, will ch. 27. 11.
not have Mercy upon them; and he that formed them,
will shew them no Favour.

How oft is the Candle of the Wicked put out? and Job 21. 17.
how oft cometh their Destruction upon them? GOD
distributeth Sorrows in his Anger, and will heap Mis- Deut. 32. 23.
chiefs upon them; they shall drink of the Wrath of Job 21. 20.
the Almighty. For he shall cast upon them, and not ch. 27. 22.
spare: He will change their Glory into Shame, * and Hof. 4. 7.
everlasting Contempt. * Dan. 12. 2.

There is no Peace (saith the Lord) to the Wick- Isa. 48. 22.
ed: But they are like the troubled Sea when it cannot ch. 57. 20.
rest, whose Waters cast up Mire and Dirt. They Ps. 9. 17.
shall be turned into Hell, where the Worm dieth not, Mark 9. 44.
and the Fire is not quenched. And who among us Isa. 33. 14.
can dwell with devouring Fire? Who can dwell with
everlasting Burnings? When the great Day of Wrath is Rev. 6. 17.
come,

Prov. 18. 14. come, who shall be able to stand? The Spirit of a Man will sustain his Infirmary; but a wounded Spirit who can bear?

2 Thes. 1. 10, 7, 8, 9. In that Day shall the Lord JESUS be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not GOD, and obey not the Gospel; who shall be punished with everlasting Destruction from the Presence of the Lord,

Rev. 9. 6. and from the Glory of his Power. Then shall Men seek Death, and shall not find it; they shall desire to die, and Death shall flee from them: For they shall be tormented with Fire and Brimstone; and have no Rest Day nor Night, but the Smoke of their Torment ascendeth up for ever and ever.

Ecd. 11. 9. Rejoice now, O young Man, in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, walk in the Ways of thy Heart, and in the Sight of thine Eyes: but know thou, that for all these Things GOD

Isa. 47. 8. will bring thee into Judgment. Hear this, thou that art given to Pleasures, that dwellest carelessly, and hast said, None seeth me: Evil shall come upon thee, and thou shalt not know whence it riseth: Mischief shall fall upon thee, and thou shalt not be able to put it off.

Joel 2. 11. The Day of the Lord is great, and very terrible:

Isa. 28. 22. who can abide it? Now, therefore be ye not Mockers,

Joel 2. 12-13. lest your Bands be made strong: but turn unto the Lord your GOD, for he is gracious and merciful,

Rom. 2. 3, 4, slow to Anger, and of great Kindness. Despise not

5. the Forbearance and Long-suffering of GOD; but let his Goodness lead thee to Repentance: otherwise thou treasurest up unto thyself Wrath against the Day of

Pf. 7. 11. Wrath. For GOD is angry with the Wicked every

Pf. 5. 5. Day: and he hateth all the Workers of Iniquity.

§ III. The Righteous and the Wicked compared.

Job 28. 28. THE Fear of the Lord is Wisdom; and to depart

Ecd. 1. 17. from Evil is Understanding: but Wickedness is Mad-

Prov. 10. 9. ness and Folly. He that walketh uprightly, walketh

ch. 11. 5. surely; but the Wicked shall fall by his own Wicked-

Prov. 4. 19. ness: because the Way of the Wicked is as Darkness;

y 18. they know not at what they stumble: But the Path of the

the

the Just is as the shining Light, that shineth more and more unto the perfect Day.

Only Fools say in their Heart, There is no GOD; Ps. 14. 1.
and therefore make a Mock at Sin: But whoſo keep- Prov. 14. 9.
eth the Law is wiſe. And * they who profeſs they ch. 28. 7.
know GOD, but in Works deny him; [† have made * Tit. 1. 16.
themſelves vile], being abominable and diſobedient: † 1 Sam. 3. 13.
But they that fear GOD, and work Righteouſneſs, Acts 10. 35.
are precious in his Sight, and honourable: So that the Iſa. 43. 4.
Righteous is more excellent than his wicked Neigh- Prov. 12. 26.
bour.

He that diligently ſeeketh Good, procureth Favour: Prov. 11. 27.
but he that ſeeketh Miſchief, it ſhall come unto him.

GOD will not caſt away a perfect Man, neither Job 8. 20.
will he help the Evil-doers: For the Curſe of the Lord Prov. 3. 33.
is in the Houſe of the Wicked; but he bleſſeth the
Habitation of the Juſt.

A good Man ſhall be ſatiſfied from himſelf: rejoy- Prov. 14. 14.
cing in the Teſtimony of his Conſcience, and in the 2 Cor. 1. 12.
Hope of the Glory of GOD: But the Deſire of the Rom. 5. 2.
Wicked ſhall periſh: Trouble and Anguiſh ſhall pre- Ps. 112. 10.
vail againſt them: for the Wrath of GOD abideth Job 15. 24.
on them. John 3. 36.

Chriſt's Yoke is eaſy, and his Burden is light: and Mat. 11. 30.
his Commandments are not grievous: But the Way of 1 John 5. 3.
Transgreſſors is hard: and * whoſoever goeth in their Prov. 13. 15.
crooked Paths, ſhall not know Peace. While they pro- * Iſa. 59. 8.
miſe others Liberty, they themſelves are the Servants
of Corruption: (for whoſoever committeth Sin, is the John 8. 34.
Servant of Sin): but whom the Son ſhall make free, y 36.
(ſo that Sin ſhall not have Dominion over them), they Rom. 6. 14.
ſhall be free indeed: for where the Spirit of the Lord 2 Cor. 3. 17.
is, there is Liberty.

The Fruit of the Spirit is Love, Joy, and Peace: but Gal. 5. 22.
Hatred, Emulations, Wrath, Strife, and Envyings, are y 19, 20, 21.
the Works of the Fleſh.

The Wicked is driven away in his Wickedneſs; but Prov. 14. 32.
the Righteous hath Hope in his Death: Then the Fear ch. 10. 24.
of the Wicked ſhall come upon him; and the Deſire
of the Righteous ſhall be granted. Indignation and Rom. 2. 8, 9.
Wrath, Tribulation and Anguiſh, ſhall be upon eve- 10.
ry Soul of Man that doth Evil: but Glory, Honour,

Rom. 6. 23. and Peace to every Man that worketh Good: For the Wages of Sin is Death: but the Gift of GOD is eternal Life.

Mat. 25. 31, 32, 33, 34. When the Son of Man shall come in his Glory, and all the holy Angels with him, all Nations shall be gathered before him, and he shall separate them one from another; and set the *Good* on his Right Hand, and the *Wicked* on the Left: Then shall he say to them on his Right Hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World, and enter into the Joy of your Lord:
 y 21. Then shall he say unto them on the Left Hand, Depart from me, ye cursed, into everlasting Fire, prepared
 y 41. for the Devil and his Angels; where there shall be
 Mat. 13. 42. Wailing and Gnashing of Teeth: And these shall go
 ch. 25. 46. away into everlasting Punishment, but the Righteous into Life eternal.

The Conclusion.

Ecc. 12. 13, 14. LET us hear the Conclusion of the whole Matter:
 14. Fear GOD, and keep his Commandments: for this is the whole Duty of Man. For GOD shall bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil. Therefore,
 1 Cor. 15. 58. my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord.
 1 Pet. 5. 10, 11. May the GOD of all Grace, who hath called us unto his eternal Glory by Christ JESUS, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be Glory and Dominion for ever and ever. Amen.





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